A
Memorial
of a True
Life
By
R.E.Speer

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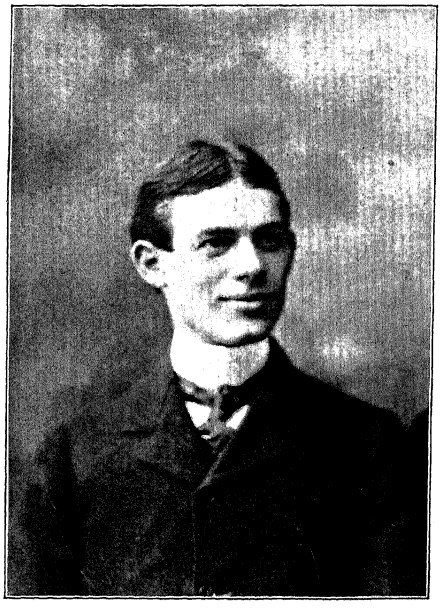

HUGH McALLISTER BEAVER

A MEMORIAL OF
KANSAS CITY

A TRUE LIFE

A Biography of . . . . .
Hugh McAllister Beaver

BY

ROBERT E. SPEER

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TO HIS MOTHER

Preface

WHEN Hugh Beaver died suddenly in August, 1897, leaving a wide circle of young men and women whom he had deeply influenced and who loved him, it was felt by many that some little memorial should be prepared, containing a few of the expressions of gratitude and evidences of his usefulness which came from all parts of the land. Believing, however, that an account of Hugh's growth and character and work would be helpful to many who would feel no interest in such a memorial as was proposed, I offered to prepare instead a simple biography which, while telling more to his friends than they already knew, might also set before those who never knew Hugh Beaver himself, the story of his life. I knew him from the time when we were little boys among the hills of Pennsylvania and can claim at least a sympathetic understanding of the atmosphere of his life and of the conditions in which his character was shaped and his work done. There has been no other such life as his in our day. There may have been other representatives of our best "College Christianity" as worthy and true, but their lives could not be

made available for the young men and young women of our time as Hugh Beaver's can.

This *Memorial* has been prepared with the hope and prayer that the story of what Hugh was and did may be the summons to many of these young men and young women to live *A True Life.*

It will be evident to the reader that I have used the material available with a freedom that presumes upon his sympathy. It need scarcely be added that those to whom Hugh was closest shrink most from whatever publicity is here given to them. They did not know what was included in Hugh's papers which came into my hands, and for the use of their letters and the mention of their names I alone am responsible. If to some it may seem that a short life is long in the telling —I have written not for the stranger only, but as a friend for his friends.

R. E. S.

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I

THREE TYPICAL COLLEGE MEN

And there is no knight living that ought for to give unto God so great thanks as ye; for He hath given unto you beauty, seemliness and great strength, above all other knights, and therefore ye are the more beholding unto God than any other man, to love Him and to dread Him, for your strength and manhood will little avail you and God be against you.—Malory's *King Arthur*.

EACH generation of men restates the Christian ideals. The qualities of character which were emphasized by our fathers are viewed perhaps in a different proportion by us. Honesty, truthfulness, integrity abide the same, but the metaphors under which the Christian life is set forth change, and many of the characteristics of the typical Christian man of our day are unlike those of the typical Christian man of another day. Especially is this true among students. In the last twenty years a new type of college Christian man has developed, like his predecessor in sincerity, straightforwardness and honor, but fonder of Paul's military metaphors, less introspective, more joyful and merry even, and with a stronger sense of the call to a life of full Christian service, because perhaps more aware of the opportunities, while scarcely more awed by the responsibilities.

A Memorial of a True Life

James Brainerd Taylor was the typical college Christian man of the first generation of the century. A great deal that is helpful still is found in the quaint *Memoir* prepared by John Holt Rice and Benjamin Holt Rice and in the anonymous *New Tribute to the Memory of James Brainerd Taylor*, published in 1838 by John S. Taylor, Brick Church Chapel, New York City. "To a fine person," his *Memoir* concludes, "a pleasant countenance, expressive of the benevolence of his soul, a sweet, yet powerful voice, and a cultivated mind, he added piety, humility, zeal, and devotedness to his profession, such as are rarely ever observed united in one individual." Taylor was born in Middle-Haddam, Connecticut, 1801. He was a clerk in New York City when in May, 1819, a friend passing his door invited him to go down to the wharf "to see Dr. Scudder off" to India as a missionary. That sight made a profound impression on him. "I shall never forget," he wrote, "Doctor Scudder's looks or his words. As he spoke, his eye kindled, and his cheek glowed with the ardor of Christian benevolence. He waved his hand and with a benignant smile on his countenance, said, 'Only give me your prayers, and that is all I ask.' He is gone now—gone never to see his friends again in this world." Again he writes, "On seeing Doctor Scudder take his last leave of his friends, and

of the people on shore, with a true missionary spirit, I felt a tenderness toward the poor heathen to whom he was going which caused my eyes to overflow. I thought that I would be willing to change my situation for his. On returning home I felt that I could not attend to business. My desire was to spend that day with the Lord. I retired for prayer and found the exercise sweet. My mind was impressed with the necessity for more ministers of the Gospel,—and many reasons presented themselves why I should devote my life to the good of my fellow men in that situation."[1] The way soon opened for him to prepare himself for Christian service and he spent three years in the academy at Lawrenceville, New Jersey, and then entered Princeton, being admitted to the sophomore class. The character of Taylor's devotion and the forms of expression of the Christian experience of that day are illustrated by the following letter written by him to a friend toward the close of his course at Lawrenceville:

"The last time I wrote, you recollect the state of my mind. Since then the Lord has been better than my expectations. I have had some precious seasons. I have known what it is to hold communion with my heavenly Father, and with His Son Jesus Christ, through the Eternal Spirit. My closet duties have

[1] Rices' *Memoir of James Brainerd Taylor*, Second Ed., New York, p. 17 f.

afforded my highest enjoyments; not always, indeed, equally great, but generally delightful.

"During this year may I, and may you, be more than every engaged in the Lord's service. I am desirous to spend and be spent for Him—to live the life of the righteous. But we may not live to see its close. This morning I was meditating on the words in Matt. xxvi. 18, *My time is at hand;* and I thought that if it should be the Lord's will to take me to Himself this year, yea, even this day, I should rejoice at my departure. The grave seemed to lose its terrors—heaven and its glories appeared to be in sight—my soul was joyful. *O to live religion*—to have heaven in view, the love of God in the heart, the world, the flesh and the devil under one's feet! Then, come life, come death, *all, all* will be well.

"O my friend, I am tired of living *by halves*. God says, 'Son, give me thy heart.' I answer, O for an entire surrender—I long for complete deliverance from remaining corruption; for sanctification in soul, body and spirit; for that perfect love that casteth out all fear—and until I attain this I shall feel that I shall be unfit to be a minister of Jesus Christ."[1]

In Princeton Taylor was one of the founders of the Philadelphian Society, out of which grew in time, in large measure, the Intercollegiate Young Men's Christian Association. For three years he lived in college a life of deep, active devotion. He writes in his diary in his senior year, "The world wanes—a *whole* surrender is growing in importance. Lord, did not I make that surrender

[1] Rices' *Memoir of James Brainerd Taylor*, p. 74 f.

to-day? Keep me—O keep me. Have I sought the *honors* of this institution—or of the literary society with which I am connected? Has not my desire prevailed for the honor that cometh from above? Shall I not have to ascribe much to the distinguishing grace of God, for His keeping and blessing me in this college? May my ambition be to fear, love and serve God; let others take up with *husks*, give me Christ."[1] Later he writes in his diary, "I have been thinking to-day upon our ships of war as spheres of future labor. I have thought of them before, but to-day with some desire, if God will, to engage as a chaplain. 'A man's heart directeth his way, but the Lord directeth his steps.' May I be a good man: for the steps of a good man are *ordered* by the Lord."[2] On Sabbath evening, April 9th, 1826, he was reviewing his personal work in college and writes in his diary, "To the institution as a body, I have done but little. If it was my duty, I have not done it. I have not gone from room to room and 'warned every man night and day with tears.' Only to a few have I been personal in my interviews. . . . In view of this subject, and some others, this day

"*Resolved*, that I will, the Lord being my helper, *think*, *speak* and *act* as an *individual:* for as such I must live—as such I must die, stand before

[1] Rices' *Memoir*, p. 336. [2] Idem, p. 336.

God, be judged, be damned or saved forever and ever. I have been waiting for others to go forward. I must act as if I were the only one to act, and wait no longer. . . . With *increasing desire* I long to enter the field, to lay out my strength for God." [1]

After his graduation from Princeton, Taylor went to the theological school at New Haven, but his health failing, took a trip through the Southern States, and gaining but slightly, decided to spend the winter of 1828–1829 at the Union Theological Seminary in Prince Edward County, Virginia, where he passed away to the land that after all is not far off and to the King in His beauty on Sunday evening, March 29, 1829, saying in his last letter in the quaint language of his day, "I am now almost helpless and worn out, and unless there be a change soon, this 'mud-wall'd cottage' will presently fall to the ground. . . . You may rejoice with me, in that I rejoice in the Lord always. The prospect of changing worlds is pleasant. The home of the Holy is inviting. Farewell." He was a true man, sombre, zealous, stern of judgment, fearless of strong words, loving and kind, deeply sensible of sin and of his sin and solemnly appreciative of the sweet mercy of Christ, type of what was best in the college Christianity of a generation that has long since passed away.

[1] Rices' *Memoir*, p. 339 f.

Of the highest type of college Christian man of the generation just preceding ours there is no finer example than Henry Ward Camp, "The Knightly Soldier," under which title his biography has been exquisitely preserved by the loving hand of his friend and fellow soldier, H. Clay Trumbull. He was born at Hartford, Connecticut, February 4, 1839. Christian experience was becoming less sombre than it had been in Taylor's day, but there was in Camp perhaps an even more delicate sensitiveness of conscience. He shrank from every thought of evil. When he was five years old a little sister was born in his home. "As he first looked at the baby treasure with childish joy and wonderment, a shade of thought came over his face, and he went alone from his mother's room. On his return, his mother asked him where he had been. 'I've been, mama,' he said, 'to pray to God that I may never hurt the soul of dear little sister.'"[1]

Perhaps Christian life was running deeper, or perhaps it was the simple modification of temper marking a new generation, but Camp seems to have found expression harder than it appears to have been to Taylor. In a charming account of child life, *Bechonings of Little Hands*, Mr. Patterson DuBois tells of one of his little children who had a strong aversion to the use of the names of

[1] Trumbull's *The Knightly Soldier*, Phila. Ed., 1892, p. 4.

God and Christ. It caused some distress until after the child's death a notebook belonging to him was found in which he had printed in sprawling baby letters, "God is love. He loves lambs." It was not deficiency of experience. It was depth. The same silent reverence marked Henry Camp as a child. "At six years of age he exercised himself in writing a little book of sermons, taking a text, and making on it brief comments as striking and original, as the employment was unique for a boy of his years. In looking over the manuscript, his good mother observed frequent blanks where the name of God should appear. Inquiring the reason of these omissions, Henry informed her that he had feared he was not feeling just right while he was writing and, lest he should take the name of God in vain by using it then, he had left the blanks in its stead." [1]

From ten until he was sixteen years of age Camp attended the Hartford Public High School. He was a thorough athlete, strong and compact, but above this "there was a charm about him even then," said one of his teachers, "which attracted all who knew him. I never had a pupil who possessed a finer character, or more completely won the respect, and even admiration, of his teachers. He despised everything mean,

[1] Trumbull's *The Knightly Soldier*, Phila. Ed., 1892, p. 4 f.

everything vulgar; and his generosity and manliness in his intercourse with other boys made him a general favorite among them. He was remarkably truthful also, and this never from a fear of consequences, but with a spontaneity which showed that truth was at the foundation of his character. As a scholar he was very faithful, accurate, and prompt in his recitations; especially copious and rich in his choice of words; of superior talent as a writer. No one stood above him in his class; and he took some prizes, while in the school, for English composition and other exercises. But it was chiefly his uncommon nobleness of character which made him conspicuous then, as in later years." [1]

Camp passed his examinations for Yale in 1855, but did not enter until September, 1856. The next spring he connected himself formally with his home church of which Dr. Horace Bushnell was pastor. "He was such a man," said Bushnell, "as going into a crowd of strangers, would not only attract general attention by his person, by his noble figure and the fine classic cut of his features, by the cool, clear beaming of his intelligence, by the visible repose of his justice, by a certain, almost superlative sweetness of modesty; but there was, above all, an impression of intense PURITY in his looks, that is almost never seen

[1] Trumbull's *The Knightly Soldier*, Phila. Ed., 1892, p. 6 f.

among men, and which everybody must and would distinctly feel."

At Yale, Camp at once took a leading place, especially in athletics. He was a member of the University crew which represented Yale at the Worcester regatta on Lake Quinsigamond. He rowed number three. Joseph H. Twichell of Hartford rowed number four, and in an account of the two races with Harvard at Worcester which he contributes to *The Knightly Soldier* says of Camp, "I well remember, while in college, riding out one day with a classmate of his, and passing him, as erect and light of foot, he strode lustily up a long hill, and the enthusiasm with which my comrade pronounced this eulogy, 'There's Henry Camp, a perfect man, who never did anything to hurt his body or his soul.' . . . He carried all his grace with him everywhere, and had a way of shedding it on every minute of an hour,—no less on little matters than on great,—that gave his company an abiding charm, and his influence a constant working power."[1]

He was graduated from Yale with high honors in 1860, a stronger man than when he entered, but as modest, true, unspotted and unconscious of his nobleness and influence as four years before. But others knew him. "I dare say he had faults," said one of his classmates, "but I never

[1] Trumbull's *The Knightly Soldier*, pp. 15, 17.

saw them. I know of nothing in his life I would correct." Another wrote, "Of his Christian character in college, little can be said that is not true of it in every situation. His modesty did not obscure it; but it did prevent any ostentatious display of it. A college friend on terms of closest intimacy writes as follows: 'Those who saw his heart in this respect will cherish the revelations made to them as something sacred. I know one who was brought to Christ, who, had it not been for him, for his Christian character as revealed in his conversation, and for the sincerity and whole-heartedness of his trust in Christ, would not, as far as I can see, have ever been a Christian. Others I knew who were influenced by him whom he did not know or dream of—whom he knows *now*.'"[1]

After his graduation Camp taught for some months and then took up the study of law, but on December 5, 1861, he received from Governor Buckingham a commission as second lieutenant in the Tenth Regiment of Connecticut Volunteer Infantry and went off to the war. His three years of service led him through experiences at Roanoke, New-Berne, with the first Charleston expedition, at James Island, Fort Wagner, Charleston Jail, Libby Prison from which he escaped but was recaptured, with the Army of the

[1] Trumbull's *The Knightly Soldier*, Phila. Ed. 1892, p. 31.

James and in the Petersburg Trenches, and then at last, on October 13, 1864, he fell before Richmond, gloriously leading a charge in which he had been placed in the second line, but which he believed must be a failure, and in which accordingly he asked to be placed in the first line, where he fell riddled with bullets. "All of us who were about him," said a college friend of him when he was gone, "perceived that Henry Camp was a Christian who followed Christ. All things that were true, honest, just, pure, lovely, of good report, shone in his walk and conversation among us." A life-size portrait of him was placed in Alumni Hall, at Yale, and over his grave in Hartford, in the Cedar Hill Cemetery, a granite and bronze monument was placed bearing the inscription :

HENRY WARD CAMP,

MAJOR OF THE TENTH CONNECTICUT VOLUNTEERS.

BORN AT HARTFORD, CONN.,

FEB. 4, 1839.

KILLED IN BATTLE, BEFORE RICHMOND, VA.,

OCT. 13, 1864.

"A true knight:

Not yet mature, yet matchless."

Erected by his fellow citizens of Hartford, as a tribute to his patriotic services and to his noble Christian character.

Three Typical College Men

Another generation has supplanted the last and a new race of college men has been trained for life's service. New conditions have arisen. A lighter humor perhaps hides a deeper sense of the awfulness and the keener stress of life. New forms of speech are in use. New branches of Christian activity have come into existence. A new type of college Christian man has been developed. Hugh McAllister Beaver nobly represented it. Joyful, considerate, gentle as a maid and as affectionate, with rugged, military notions of Christ's service, playful, yet eaten up with the zeal of the Father's house, tender toward all of the erring, yet most stern toward all sin and impurity, most of all in himself, with singular social gifts fitting him to win high and low, radiant in his love for Christ and passionate in his desire for the souls of men and women, as unpretending as he was simple and strong, Hugh Beaver laid down his life at the age of twenty-four, a true type of our best college Christian life as Brainerd Taylor at the age of twenty-eight and Henry Camp at the age of twenty-five had been representative of what was best in the college life of their day. Perhaps it may be believed that this is equivalent to saying that Brainerd Taylor, Henry Camp and Hugh Beaver stand for what is best and noblest in the life of all young men in the century that is now drawing to its close.

II

ANCESTRY AND HOME

"Beware ye be not defiled with shame, treachery or guile." "Then it will not avail," said the damsel; "for he must be a clean knight, without villainy, and of gentle stream of father's side and mother's side."—Malory's *King Arthur*.

> These friendly fields . . .
> Where thou with grass and rivers and the breeze,
> And the bright face of day, thy dalliance hadst;
> Where to thine ear first sang the enraptured birds.
> . . . and from the eternal shore
> Thou hearest airy voices, but not yet
> Depart, my soul, not yet awhile.
>
> —Robert Louis Stevenson, *Underwoods*.

HUGH MCALLISTER BEAVER was born in Bellefonte, Pennsylvania, March 29, 1873. The inheritance that came down to him from his ancestry brought with it the qualities of fearlessness, simplicity, adaptiveness, winning geniality which marked his character from the beginning. George Beaver came to America about 1740 from Elsass, in the great emigration of Huguenots who left France after the revocation of the edict of Nantes. German by birth and race but affected by the touch of the French influence that was then dominant in Elsass, which had been torn from the German Empire, George Beaver left his home for a faith condemned in

France, and founded a new line in Chester County, Pennsylvania. He is said to have been "a man of fine physique, marvellous endurance, strong mind and untiring industry." Energetically taking up agricultural pursuits he set about making a home. He took his part, however, in the Indian wars, and when the Revolution came, his eldest son George enlisted in Captain Church's company of Mad Anthony Wayne's regiment. This son moved after the war to Franklin County where he married Catherine Keifer, the sister of an army comrade, a daughter of a family of "hardy pioneers of great physical development and remarkable mental force."

George's son, Peter Beaver, was the great-grandfather of Hugh. He moved from Franklin County to the County of Lebanon among the Pennsylvania Dutch. He was a tanner but gave up that vocation and engaged in trading while he was at the same time a local Methodist preacher. Life was full of hard struggle in these early days, but Peter Beaver fought fair, was a thoroughgoing Christian, a man of deep piety and active in Christian work. He was made a deacon, March 4, 1809, by Frances Asbury, the first bishop of the Methodist Church in America, and the parchment certifying to this appointment is still preserved. A year later he was appointed elder by Bishop William McKendree and for

many years he preached without financial recompense in the counties of Dauphin, Lebanon and Berks.

Six sons succeeded Peter Beaver when he passed away. One became a prominent iron master and two others served in the State Legislature. Jacob, one of the older sons, was Hugh's grandfather. He was born in Lebanon County in 1805, but his life was passed in Perry County at Millerstown. The Pennsylvania Canal had just been opened and he soon built up a large business on the canal, including the shipment of grain. Here Jacob Beaver married Ann Eliza Addams, of an old and useful Pennsylvania family, one of whose members had commanded one of the two brigades of Pennsylvania militia ordered to rendezvous at York during the war of 1812, while another was a member of the Nineteenth and Twentieth Congresses. Jacob and Ann had four children of whom Hugh's father, James A. Beaver was the third child, and first son. Jacob died in 1840, "leaving a young family to be brought up by the mother, a good woman of noble character and intellectual vigor, who made herself the companion of her children, and taught them by the example of an undeviating Christian walk." [1]

Five years later Ann Beaver married the Rev.

[1] Burr's *Life of James Addams Beaver*, p. 17.

S. H. McDonald, a Presbyterian minister, and the family removed to Belleville, Mifflin County. Here under the helpful influence of his step-father who was a true Christian and scholar and of his mother who was a mother—which makes all adjectives superfluous—Hugh's father seems to have grown up into just such a boy as Hugh was himself,—"not a robust boy, but he took pleasure in outdoor sports, and was never far behind in the exploits of mischievous fun in which the schoolboy heart delights. At Millerstown, as through his whole school life, he was accounted a gentlemanly boy, of high principle and disposed to peace." When he was fifteen James Beaver entered the Pine Grove Academy, and two years later the junior class of Jefferson College at Canonsburg, Pennsylvania, where he was graduated with honor in 1856. "James A. Beaver, better known in college days as 'Jim Beaver,' was a little bit of an enthusiastic fellow, full of fun and pluck and frolic, who never did anything bad and always looked glad," was the way a college classmate described him. [1]

After leaving college James Beaver settled at Bellefonte, the county seat of Centre County, Pennsylvania, and entered the law office of the Hon. H. N. McAllister, one of the most distinguished lawyers in central Pennsylvania. He had

[1] Burr's *Life of James Addams Beaver*, p. 20.

barely reached the age of twenty-one when he was admitted to the bar of Centre County. "He was so thoroughly grounded in the principles of the law, so painstaking in his work, so ready in speech and forcible in argument that he at once made an impression and was accounted a young lawyer of more than ordinary promise," and was taken into partnership by his preceptor. While preparing for the bar Beaver joined the Bellefonte Fencibles of whom Andrew G. Curtin, the famous war governor of Pennsylvania, was captain. He carefully studied tactics, familiarized himself with a soldier's work and was made second lieutenant of the company. Here the civil war found him and the voice of duty called him. Two letters which he wrote to his mother in 1861 will help to explain the character of his son Hugh.

"BELLEFONTE, January 11th, 1861.

"MY DEAR MOTHER:

"The Fencibles decided a day or two since to attend the inauguration of Governor Curtin on the 15th. So my hopes of staying at home and escaping the crowds, long marches and tiresome standups are pretty much blasted. You will see in your *Press* of this week, under 'Extraordinary War Preparations,' that we may have a longer march than to Harrisburg. Governor Curtin assures me that if a requisition is made upon this state, ours will be the first company called out. Necessity for soldiers, however, is growing less and less, so that our chances for active serv-

ice, or a life of inglorious ease at Washington, are not very flattering.

"Since writing the above I have been to the telegraph office. A dispatch from Washington says that hostilities have actually begun. The South Carolinians fired upon 'The Star of the West,' which contained supplies for Major Anderson. If this is true, which God forbid, war has actually commenced. Where will be the end? The nation must be preserved. And who can mistake his duty in this emergency? I have prayed for direction, guidance and clear revelations of duty, and I cannot now doubt where the path of duty lies. If required I will march in it, trusting in God for the result. There are few men situated as I am. No person *dependent* upon me, and a business which I will leave in able hands. If we have a nationality, it must be continued, supported, upheld. If we are ordered to Washington or elsewhere, I will see you before we go. God bless you, my mother.

"Your son,

"JAMES A. BEAVER."

"BELLEFONTE, April 17th, 1861.

"MY OWN DEAR MOTHER:

"Oh how I long to see you, if for but one brief moment! This boon denied me I must trust to a lame medium the expression of my feelings. You have doubtless anticipated the action I have taken in the present alarming condition of our national affairs, and I hope I know my mother too well to suppose that she would counsel any other course than the one which I have taken. I can almost imagine that I hear you saying, 'My son, do your duty,' and I hope that no other feeling than that of duty urges me on.

If I know my own heart, duty—my duty first and above all to God, my duty to humanity, my duty to my country and my duty to posterity—all point in one and the same direction. Need I say that that direction points to the defence of our nation in this hour of her peril? We march to-morrow for Harrisburg; remain there until ordered into actual service, thence to whatever post may be assigned us. I have little fear of any hostilities between the different sections of our country for the present. Should the worst we fear come upon us, however, and in the providence of God my life should be yielded up in the service, I feel and know that the sacrifice would be small compared with the sacrifices, trials and anxieties which you have made and undergone for me; and, my mother, can I better repay them than by going straight forward in the path of duty? In reviewing my life, oh, how much is there that I would blot from memory's pages—how much for which I would atone at any cost. It may perhaps be as well that I am not able to see you *now*. It will spare us both some pain but rob me of much pleasure.

"Affectionately your son,

"JAMES A. BEAVER."

James A. Beaver served through the war from 1861, until in August, 1864, he was shot through the right leg at Ream's Station. He had been wounded frequently and severely before but this last wound necessitated the amputation of his leg. Eight days later his diary contains the single entry, "Saturday, September 3d. Commenced to die." The entry erred, however, and

on December 22d, 1864, he was mustered out of the service, "on account of wounds received in battle," having risen from first-lieutenant, as he was mustered in, to lieutenant-colonel at the end of three months' enlistment, then to colonel and from colonel to brigadier-general in the second corps of the Army of the Potomac, commanded by Major-General Winfield Scott Hancock. The regiment of which he was colonel—the One Hundred and Forty-eighth Pennsylvania Volunteers came to be recognized under his command as one of the finest regiments in the army. He was a clean, unpretentious, active Christian soldier. "I have no taste for court-martial," he wrote, when an easy place was offered him in 1864, "or other inactive military duty." He declined to take command of the Third Brigade of the Second Corps, in May, 1864, because he said, "He preferred not to leave his regiment. He felt it his duty to stay by the men he had brought into the field." "He was a soldier who could be trusted morning, noon, and night," wrote Major-General D. N. Couch. "I never heard a ribald or a profane word pass his lips," said Brigadier-General John R. Brooke. General Beaver was a good type of the American volunteer, a soldier by the call of duty, not by profession, aggressive, ignorant of fear, jovially human, adaptive, quick to grasp and master any situation, full of

kindly, manly friendships, rooted deeply in the affections of a home community, of instincts intensely democratic, and devoutly sensible of God's sovereign control of all our human life.

After the war General Beaver resumed the practice of law in Bellefonte and in 1865 married Miss Mary McAllister, the daughter of his law-partner and former teacher. Hugh McAllister Beaver was their third son. He was named after his mother's father, who died a few weeks after Hugh was born, while he was sitting as a member of the Constitutional Convention of the state of Pennsylvania. Mr. McAllister was a man of exceptional character and power. The Honorable John Scott[1] spoke of him as

> "A fiery soul which, working out its way,
> Fretted the pigmy body to decay."

He was of Scotch-Irish descent. His grandfather, Major Hugh McAllister, was born in Lancaster County in 1736, and fought in Captain Forbes' company through the Indian war of 1763. In the darkest hour of the revolutionary struggle he was the first man to volunteer to form a company to reënforce Washington. The company was raised in Lost Creek Valley, which is now Juniata County. Major McAllister's son served through the war of 1812, and was subsequently

[1] United States Senator from Pennsylvania. Subsequently Solicitor-General of the Pennsylvania Railroad Company.

one of the Judges of Juniata County. His son, Hugh Beaver's grandfather, was born in 1809 and graduated from Jefferson College in 1833. When the Civil War broke out he was one of the most earnest supporters of the administration. "Although far beyond the age when men are relieved from military duty, and being unfit by education, habits and the state of his health, for the hardships of a campaign, he accepted the responsibility of the captaincy of Company 'F,' of the Twenty-third Regiment of Pennsylvania Militia, which he had raised, went with his company to the field and served faithfully until his place could be filled by a younger man."[1]

Mr. McAllister was a lawyer of great ability and a man of large personal power. In the memorial service of the Constitutional Convention, where he had been taking a leading part in reshaping the constitution of Pennsylvania, Governor Curtin said of him, "While it could not be said that he had the affection which more attractive and magnetic qualities draw to the public man, he had the homage of the conviction in everybody who knew him, that he was a man of sterling integrity, of constant labor, of iron fidelity, and of a will which, fixed in a direction he believed right and true, never failed to carry with it the accomplishment of his purpose."

[1] *Constitutional Convention, McAllister Memorial*, p. 70.

And Governor Bigler describing him as "always excitable, at times passionate, imperious and relentless, and yet generous, benevolent, compassionate and affectionate," added that he had never seen his equal in "industry, resistless energy, positive will, passionate devotion, dauntless courage, large benevolence and tender humanity."

Hugh Beaver's grandfather was a man of great liberality, the friend and counsellor of those in need, of the poor, and especially of Christian enterprises. For years he was an elder in the Presbyterian Church and his Bible was a worn book, full of his notes and jottings. He was a man of practical tastes but wide sympathies. He had a model farm on which it was said he could raise two spears of grass where any other farmer in Pennsylvania could raise one. He was the leading spirit in a great agricultural convention in St. Louis in 1872 which he attended at much personal sacrifice because he thought he might say something useful to the farmers of the West. It was chiefly due to his influence and energy and persistence that the Agricultural College of Pennsylvania, now known as State College, was established.

Mr. McAllister's wife was Henrietta Ashman Orbison, of Huntingdon, Pennsylvania, whose brother, James H. Orbison, was for years a Presbyterian missionary in India, and whose brother's

son, the Rev. J. Harris Orbison, M. D., is a missionary now in Lahore.

Hugh Beaver was descended thus from two lines of fighters, men who were engaged in almost every war of our national history. And yet they were men of peace, quiet men, loving home and preferring to win the good title of exemplary Christians and citizens. All of his ancestors lived and died in the state of Pennsylvania. Many racial streams have flowed together in Pennsylvania, and Hugh Beaver was the product of one of these convergences which have produced and are constantly producing in our country a type of character which is new and distinct, and to which God has already fitted the natural conditions of our life. As Hugh's father writes :

"His ancestors of the fourth preceding generation were all born in Pennsylvania and all of the male members of his immediate ancestry of that generation served in the Revolutionary War, except Benjamin Elliot who was a member of the convention which framed for Pennsylvania the Constitution of 1776. On his father's side his ancestry was English, German (Palatine) and French (Huguenot), and on his mother's side, English and Scotch-Irish. The distinguishing characteristics of this varied ancestry combined to produce a personality which, in early boyhood, was characterized by earnestness, intensity, vivacity, courage and perseverance. These characteristics increased and developed with his growth and found full play in his short, active life."

Hugh spent his entire life prior to entrance to college—with the exception of several short periods in Harrisburg—in his native town of Bellefonte. There is something in the state of Pennsylvania that makes her children love her with a peculiar love. The writer has observed in many states and in many different lands the peculiar ties which bind the sons of Pennsylvania to the soil of their fathers. There would seem to be no other state in the Union of which this can be said in the same degree unless it be Georgia. Georgia and Pennsylvania wrap the tendrils of a singular love around the hearts of their children. And this is the best patriotism. As Henry W. Grady said shortly before his death to the literary societies of the University of Virginia:

"The germ of the best patriotism is in the love that a man has for the home he inhabits, for the soil he tills, for the trees that give him shade, and the hills that stand in his pathway. I teach my son to love Georgia; to love the soil that he stands on—the body of my old mother—the mountains that are her springing breasts, the broad acres that hold her substance, the dimpling valleys in which her beauty rests, the forests that sing her songs of lullaby and of praise, and the brooks that run with her rippling laughter. The love of home—deep-rooted and abiding—that blurs the eyes of the dying soldier with the visions of an old homestead amid green fields and clustering trees; that follows the busy man through

the clamoring world, persistent though put aside, and at last draws his tired feet from the highway and leads him through shady lanes, and well-remembered paths until, amid the scenes of his boyhood, he gathers up the broken threads of his life and owns the soil his conqueror—this—this lodged in the heart of the citizen is the saving principle of our government. We note the barracks of our standing army with its rolling drum and its fluttering flag as points of strength and protection. But the citizen standing in the doorway of his home, contented on his threshold, his family gathered about his hearthstone, while the evening of a well-spent day closes in scenes and sounds that are dearest, he shall save the republic when the drum tap is futile and the barracks are exhausted."[1]

No boy ever loved his home and state more than Hugh Beaver loved Bellefonte and Pennsylvania. In the speech just quoted Mr. Grady recalls the words of George Eliot, "a human life should be well rooted in some spot of a native land where it may get the love of tender kinship for the face of the earth, for the sounds and accents that haunt it, a spot where the definiteness of early memories may be inwrought with affection, and spread, not by sentimental effort and reflection, but as a sweet habit of the blest." His native town was such a spot as this to Hugh. There was no other place so beautiful. The

[1] *The Virginia University Magazine.* New series, Vol. xxxiii., No. 2, p. 100 f.

Muncy Mountain range to the west, and the Nittany to the east, shut in the Nittany Valley in which Bellefonte lies. Smaller ridges break up the valley within and Spring Creek runs down the valley to the Larger Bald Eagle Creek from which at Bald Eagle Furnace the Little Bald Eagle is separated, which in turn steals out through the hills to the Juniata. Indian names linger on the mountains—Nittany, Kishcoquillas, Allegrippas, Tuscarora, and Muncy. Bald Eagle after whom the creeks are named was a Delaware chief, and the Shawnees, the Muncies, the Nanticokes, the Tuscaroras and other tribes along the river on the banks of which most of Hugh's ancestors had lived, have left many memories apart from the old song, which tells how

Once roved an Indian girl
Bright Alfarata,
Where sweep the waters
Of the Blue Juniata.
Swift as an antelope
Through the forest going,
Loose were her jetty locks
In wavy tresses flowing.

Gay was the mountain song
Of bright Alfarata—
Where sweep the waters
Of the Blue Juniata.
"Strong and true my arrows are,
In my painted quiver—
Swift goes my light canoe
Adown the rapid river.

"Bold is my warrior good,
The love of Alfarata,
Proud waves his snowy plume
Along the Juniata.
Soft and low he speaks to me,
And then his war cry sounding,
Rings his voice in thunder loud
From height to height resounding."

So sang the Indian girl,
Bright Alfarata,
Where sweep the waters
Of the Blue Juniata.
Fleeting years have borne away
The voice of Alfarata.
Still sweeps the river on,
Blue Juniata.

The green, fragrant fields of clover and timothy, the waving seas of wheat and rye and the rustling armies of corn; the sun-kissed, pine-fringed hill-tops looking out over the rich valleys and the prosperous homes; meadows and orchards, woodland and forest were all dear to Hugh. Even now the sweet fields and swelling hills of Paradise can scarce be dearer.

The town itself is one of the oldest towns in Central Pennsylvania. Its early prosperity was due to its iron furnaces and the wealth of the agricultural resources of the valley lands round about. Other interests have developed with the years. The early population was made up of the commingling of strains characteristic of our American communities, but with a dominant

Scotch-Irish element and not a few prosperous Friends, who had come westward and brought their meeting house with them. The Scotch-Irish were and are Presbyterians. The Friends have melted away and the weekly meeting is almost abandoned. Their children have grown into more genial faiths. It had been for years a town of great intelligence. Judge Woodward, a Philadelphia lawyer, spoke of this in an address at the Constitutional Convention: "When I think of that picturesque and beautiful village of Bellefonte and of the refined and intelligent society I found there in 1841, it makes my heart ache to think of the desolation death hath wrought there. There was John Blanchard, one of the noblest men it has been my good fortune to know, and Bond Valentine, a genial Quaker, and James T. Hale, a man of rare endowments, and James Petrikin, a lawyer, an artist and a wit, and James Burnside who was everybody's friend and had a friend in everybody." In such a community the social relationships and associations were all that could be desired for a boy, and there was all the freedom of country life with its wholesomeness and buoyant, purifying influence upon character.

III

BOYHOOD

Then heard he a voice that said, "Galahad, I see there about thee so many angels that my power may not hurt thee."—Malory's *King Arthur.*

> He scarce had need to doff his pride or slough the dross of Earth —
> E'en as he trod that day to God so walked he from his birth,
> In simpleness and gentleness and honor and clean mirth.
> —Rudyard Kipling, *Verses to Wolcott Balestier.*

HUGH'S boyhood was the sunny, unconstrained life of the best type of American boy. He took an interest in all interesting things, was free from every idiosyncrasy and grew up amid his fellows happy and free, disciplined into the capacity to serve, with no consciousness that he was in such a school. There was no undue orderliness or precocity of precision about him. He seems to have made only one attempt to keep account of his receipts and expenditures. It was in a red memorandum book, indexed alphabetically and in it for four days he kept a cash account of his expenditures, entering his payments as in a ledger under the names of the persons to whom the payments were made. This memorandum book was doubtless a Christmas present, for the first entries are made on December 28th. The last entries are made January 1st. Perhaps the ability

to make payments disappeared then, for there was a lavish expenditure while the assets lasted. The entries under "S" indicate a generous spirit in a boy and an unusual proportion to his expenditures :

"Dec. 28, S. School, . . .25
Dec. 30, C. Shuey, candy, .10
Dec. 31, C. Shuey, candy, .04
Jan. 1, Stitzer, Book, .50."

The military passion developed in him early. His father writes :

"He was a great reader always, but when he got hold of anything relating to the war he simply devoured it; would sit all day in the house, without going out, and curl himself up in a corner of a sofa and be lost to everything else terrestrial. This, of course, affected his thought in regard to military affairs very much and, when he became the captain of the boys' company, called the Bellefonte Guards, it was a very real thing to him. It gave him great concern that his company did not take as serious a view of the matter as he did. In drills and in their Saturday afternoon camps and in everything of that sort, he was a very strict disciplinarian. The punishments inflicted upon the members of his company were sometimes severe, but were inflicted solely in the interests of discipline, upon which he laid great stress. Tom was Hugh's orderly. This was an adroit and effective scheme to get Tom to run errands.

"The boys were accustomed to going with me to the camps of our National Guard, when I commanded

a brigade in it, and here also Hugh had plenty of opportunity to learn the drill and to acquire a knowledge of military routine and details. On one occasion in which the inspector of my brigade came here to inspect the company which is located in Bellefonte, I intimated to him that I thought it would please Hugh very much, if he would inspect his company. He gave Hugh notice of the inspection and it was paraded in due form, Hugh presenting it to the major who was in full uniform with as much seriousness as if his company were a part of the National Guard. Major Sayer, who was a gallant soldier in the war and had lost a leg in it, was very much impressed as well as amused with the incident and spoke of it many times afterward. Unfortunately he is dead or he would be able to give a very graphic account of this inspection."

The prospect of this formal inspection was too much for some members of the company, and smitten with terror they viewed Hugh's presentation of his remaining men, from a position of safety around the corner of the house where they were visible to Hugh but not to Major Sayer. Hugh was profoundly disgusted with their conduct and made frank remarks to them afterward, but neither as a boy nor later did he have the sad gift of bitter speech, and his words, though plain, left no sting.

Hugh had four brothers. Nelson, the oldest of the four boys, died when a child. Of the others Gilbert was the oldest and Tom and James

younger than Hugh. The father and mother entered heartily into all the ways of the boys, and the family life expanded to take in their plans.

"In going to our state militia camps on several occasions," General Beaver writes, "we drove in our carriage, on one occasion going through some fifteen counties of the state and making quite a round through Bedford, Somerset, Westmoreland, Armstrong, Butler, etc. Hugh was then quite a lad and greatly interested in Pennsylvania and its resources. He started, I remember, on that trip to make a collection of the resources of the several counties, intending to make a cabinet illustrative of the subject. When we came to Somerset County and he inquired of one of the citizens at a place where we stopped for the night, what the principal products of Somerset County were, the man said, 'Cheese and maple sugar.' Hugh was very much amused at this and intimated that the rats would probably eat the cheese and, as he would eat the maple sugar, there wouldn't be anything left for the cabinet. However, as we were passing a barn which was then being built, we stopped for a moment to examine the lumber which was then going into it and Hugh found that the flooring was to be of sugar maple. He got one of the carpenters to saw him off a little bit of the flooring for his cabinet and carried it home with him. These trips in the carriage were great occasions for us all. I became better acquainted with the boys and they developed wonderfully under them. The work was carefully divided, Tom looking after the horses, Hugh looking after the carriage and contents, seeing that everything was taken out at night and put

back in the morning, and Gilbert attending to the finances. On one occasion, when our camp was to be at Gettysburg, we went by way of Huntingdon, Orbisonia, Fannettsburg, Upper Strasburg, Chambersburg, etc., to Gettysburg, and home by way of Harrisburg and the Juniata, stopping at Millerstown, where my parents had lived, and at McAllisterville, where Hugh's grandfather's parents had lived. I promised them, when we started, that I would show them the graves of many of their ancestors. At Huntingdon, we found the graves of Benjamin Elliot and his wife, of William Orbison, the elder, and his wife; at Kiefer's Church in Franklin County, the graves of my great-grandfather Beaver and his wife; at Millerstown the graves of my grandfather Addams and wife and of my parents and a few miles out of my grandmother Beaver. In the old churchyard near Thompsontown, we found the graves of the Thompsons for several generations, and at McAllisterville, in the old Lost Creek Presbyterian Church burying ground, the graves of the McAllisters. After leaving Lost Creek and Mifflintown and turning our faces homeward by way of Lewistown, Hugh remarked, with a very quizzical sort of an expression on his face, 'Well, papa, aren't we nearly through with the graves of the ancestors?' We laughed at him a great deal about it and it was quite a joke in the family for a long time. My recollection is that we had visited the graves of about sixteen of his ancestors, both on his mother's side and mine."

There were none but the most loving Christian influences surrounding Hugh in his home. His father was an elder in the Presbyterian Church,

and the atmosphere of the community so far as Hugh felt it was Christian. The Bible and the Shorter Catechism had a large place in his home instruction, General Beaver holding strong convictions as to the efficacy of the catechism and its educational value. The father writes:

"Gilbert had committed the Shorter Catechism to memory very early. Indeed he was more than third through it, when he was about three years old, but I thought his memory would be taxed beyond what was reasonable and stopped repeating the questions and answers to him. He finished, however, before he was nine years old and, as was promised him, was given a silver watch suitably inscribed. A similar offer was made to Hugh but he never grew enthusiastic over the watch, expecting that his grandfather's watch was to come to him. He developed a desire for marksmanship and became very skillful both with the air gun and subsequently with a rifle. Thinking that he needed a stimulus, I offered him as an inducement to memorizing the Shorter Catechism an air gun and this settled the question immediately and the catechism was soon dispatched. After the air gun was secured, Gilbert made him a target with a bull's-eye which, when hit, released a spring, causing an Indian to pop up at the top of the target, and this afforded great amusement to the boys in their young boyhood. It was really astonishing to see the manner in which Hugh could strike that bull's-eye with a gun as uncertain as the air gun was."

The boys of each generation have their own peculiar range of interests, but collecting some-

thing or other is always a passion with boys. Hugh passed through the fever of stamp collecting and also of the gathering of tobacco tags. His partner in these enterprises and in many of his boyhood experiences was Edmund Blanchard who has kindly written out some of his recollections of those days :

"The first year Hugh was old enough to enjoy outdoor life was spent on a large swing on the back upper porch and it was here that the writer and most of Hugh's young friends met him. Everybody upon arrival at the house was ushered to this favorite place where Hugh would be surrounded with his numerous friends. The whole day would be spent here, each one having a turn in the performance—a characteristic of Hugh's even at that early stage, *i. e.*, a marked lack of selfishness and an equal treatment to all who were his friends. In all these performances Hugh outshone all the rest of us. While not as heavy as some, yet his wiriness was most noticeable. After this, he drifted into a military frame of mind which resulted in the formation of a company of which Hugh was captain. With wooden guns and 'mother made' uniforms, we were all organized into a regular company with our armory in the Beaver stable. Hugh was very well up in tactics and in time had his company a well-drilled organization, with a very good knowledge of the simpler movements which were always performed on the large lawn before the eye of General Beaver on the porch.

"The other young fellows of the town became very jealous of the notice taken of us, so organized an op-

position company and declared war against us. This state existed for some time, and very few days would pass without a capture on the one side or the other, which meant a day's confinement in the bran box, until supper time. As we had to pass their head-quarters on our way down town, we always went by there with our fathers, clutching their hands, with the enemy making wild signs of 'wait until you come back!' Our wooden swords were very formidable instruments. 'Jimmy,' the big Irish coachman, was the greatest fortification we had in time of real peril.

"In all these affairs Hugh was always at the head and showed a wonderful spirit of bravery. He could outdo any of his friends in outdoor sports and took a healthy, active interest in everything. One thing was noticeable at this time, that he would never look at girls, but was remarkably bashful.

"At about the age of fourteen, he took a great interest in baseball and became the best pitcher of his age in the town. He and the writer formed a battery and hardly a day passed that one of the most exciting games between two batteries would not be played. We would receive 'all comers,' none of whom were able to solve Hugh's curves. He had a wonderful control and very good curves. We termed ourselves, 'The little potatoes, hard to peel.' It was at this time that the Beavers had a donkey presented to them. We all spent our time riding 'Maud' and the main trick was for one to get on and the other twist its tail which would make it kick violently for about five minutes, and the point was to see who could stick on. Here again Hugh outdid us all, as it was wonderful how he could stay on with his legs only reaching half-way round the donkey.

"Then during the summer of 1889, we were all

delighted to hear that General Beaver was going to give Hugh tents enough to take his whole company camping in the mountains. General Beaver was governor at the time and sent an old colored man to take care of us. We spent ten days right in the heart of the Alleghanies with no thought of fear, and those days of swimming, hunting, etc., were undoubtedly the finest in our lives.

"So all through his life Hugh was always doing something for his friends. We were all jealous of each other's affection for him, but he seemed entirely unconscious of it, and treated us all alike. We went camping in this way for two years until the following autumn we all parted for various colleges, when the writer's close connection with Hugh seemed to end, although we both seemed as fond of each other as ever. We drifted into different fields."

In 1886 Hugh's father was elected Governor of Pennsylvania and the family removed to Harrisburg, the capital of the state, in 1887. This divided their interests between Harrisburg and Bellefonte until the expiration of Governor Beaver's term of office, December 31, 1890.

"Hugh went with us to Harrisburg," writes his father, "in '87. Neither he nor Tom were ever very much taken with the idea of going to Harrisburg and always, when asked how they liked Harrisburg, invariably replied 'Not as well as Bellefonte.' This feeling grew upon Hugh to such an extent that, after our home vacation in '89 and his making the special plea to be al-

lowed to remain here in Bellefonte and attend our academy, we consented and he boarded for a time with Mrs. Hoy, and afterward with his aunt, Mrs. Nannie Orbison, the widow of Hugh's missionary uncle. In this way he was separated from the family during the winter of '89, and also of '90. Tom joined him in the winter of '90, and they both attended the academy that year, which was our last at Harrisburg."

Although full of vivacity and vitality Hugh was not strong and after going to Harrisburg he began a course of physical training in the hope of increasing his strength. It is of this that his father writes:

"Although greatly interested in all outdoor sports, Hugh was not very strong physically and often complained to his mother that he could not do what other boys could, and was very much annoyed and chagrined because of this fact. After we went to Harrisburg, he found football very much in vogue there and did not seem to be able to accomplish what other boys could in that direction, and came home one day very much discouraged. Shortly afterward I found on the table in the sitting-room the book 'How to Get Strong.' I observed it and asked his mother what it meant. She said that Hugh had ordered it from some book publisher on his own account. I was very much impressed by it and the next time I went to Philadelphia asked his mother to get him ready to go with me. We went together and I had him examined by a celebrated physician there

who gave attention to that sort of practice and was assured by him that every one of Hugh's organs was perfect. I could not quite agree with the doctor and made my dissent. He insisted that in every respect his organs were normal and in perfect condition, although he might not be physically developed as fully as might be desirable, and directed me to another physician. I had an engagement at the time and gave Hugh the money to go down for an examination by this physician. He went with a young companion and came up to the hotel where I was stopping at an hour which had been designated, with a prescription covering physical apparatus of all sorts which he needed for physical development. I asked him what the cost would be and found that he had been to Spaulding's and had priced the whole outfit. As a result, we ordered the entire prescription sent to Harrisburg. It was set up in a large china closet on the second floor of the back building and that was Hugh's gymnasium. I never knew any one more conscientious in regard to his exercise than he was. No matter how late he might be out in the evening, he went to the little gymnasium and took the prescribed quantity of exercise, before going to bed. The result was a fine, symmetrical physical development. When he went to college, he entered into athletic sports with great vigor and was an unusually fine runner, taking one of the first prizes at the indoor athletic meet in probably his freshman year. His mother disliked athletics, particularly of the more violent sort, and out of deference to her wishes and perhaps a feeling on his own part that they were not the best thing for him, he dropped out of all competitive athletics. He took a deep interest in them, however, through his entire college course and afterward,

and at all the football games for several years was very active and always announced the results to the crowd at all the games which he attended."

During the winter of 1888–1889, from January until, boylike, he wearied of it on March 20, Hugh kept a diary in which he wrote with a blue indelible pencil, and extracts from which will show what his interests and tastes had become.

"Jan. 1. Happy New Year. Went up to see the Senate and House convene with W. A., R. P., and E. B. The cut in Ned's head is very much better. Doctor made a dandy job of it.

"Jan. 2. Ned went home to-day. Took a photograph with Vance of Miss S., but it was not good. In the afternoon I took two more of same party. Not bad. Went to V. M.'s for dinner.

"Jan. 4. Sick. Staid in bed all day.

"Jan. 6. Did not go to church on account of my throat, which is better. Ulcer is still there. Papa read a chapter from Newton's 'Life of Christ' in the evening.

"Jan. 11. Doctor B. H. Warren of West Chester was here to-day to teach me to stuff birds.

"Jan. 12. This morning we went up the stand pipe and counted the steps on the way down. There were 290. In the afternoon we took a walk over the river to Fort W. Had a very good time and got home about 5:45 pretty tired.

"Jan. 14. Went to school. After school in the afternoon we had a dandy game of shinny. In the evening went down Market Street and saw Cap. Then went to the Camera Club.

"Jan. 15. Went to school. Mr. Seiler gave us a big lesson in Algebra for to-morrow. Had a good game of shinny. Went to hear James McC. lecture on electricity with L. H. and R. P.

"Jan. 16. At school to-day, I got through without being kept in. Had 12 out of 14 sums in algebra. The weather is very dis. on account of rain.

"Jan. 19. In the morning I went up the stand pipe with R. P., L. H., D. H., and some other fellows, and again in the afternoon. I took several photographs from the top. No good.

"Jan. 20. At Church this morning, Dr. Chambers preached. His text was Eph. iii. 14.

"Jan. 21. Did not go to school on account of sore throat. Took a photograph of the S. to-day. Exposed it four hours and fifty minutes. Had white paper over windows. Very good.

"Jan. 25. Last evening Doc. Warren called to teach me to stuff birds. As we had no bird to stuff, we substituted a banty hen.

"Jan. 27. Cap. called here last evening and we had a good time together. Did not go to church as the weather is disagreeable. Read Bible warnings in the evening.

"Jan. 29. Went to school. After school I drove down to Rob Rutherford's with Teddy and traded two roosters for three hens. The hens were not very large. The three weighed thirteen lbs."

Hugh, as will be seen, had a great faculty for the gentler forms of slang. He never lost this. His speech was always of the most unconventional and breezy sort and his letters, which are always brief, and his short diary use the shortest

and most expressive terms. "Dandy," was one of his favorite boyish adjectives, equivalent to "delightful" or "superlatively good." His diary indicates also how many practical and useful interests he had,—stuffing birds, photography, poultry raising. He had a very inventive mind. His father says :

"Hugh had conceived the idea of hatching chickens out in an incubator and invented one, when we were in Harrisburg, which was to be placed in the manure pile at the stable, and was so arranged that the eggs could be turned by a combination of gum bands and knobs on the inside and knobs on the outside. It was really an ingenious affair but I do not think, as a matter of fact, that any chickens were ever hatched by it; but boy-like he was very enthusiastic over it and had great enjoyment in finding that, so far as the mechanism was concerned, he could accomplish all that he had set out to do. This inventive turn stood him in good stead in his photographic work. During his attack of diphtheria he thought out a plan for enlarging photographs which he finally carried out with great success and which was really a rather novel and remarkable contrivance."

The next entries of his journal describe the visit to Philadelphia, during which he consulted the physicians and bought the apparatus for his gymnasium :

"Feb. 4. Left for Philadelphia at 3:40. Arrived at 6:50. Nate met us at the depot and we

vent right to the house. . . . Went to bed at 10:30. Feb. 5. Frank and Chips have no school to-day. Went to see Doctor Thomas and let him examine my throat. After that I went to see Doctor Ford, who keeps a gymnasium. Feb. 6. Boys went to school to-day. Went to Wanamaker's. Got a box of Seed Plates. Sen 26. $ .81. . . . Feb. 7. Read a lot of stories in 'Chambers' Journal,' among them 'Our New Manager,' a very good story. In the afternoon we went to the Art Academy and heard the Germania (Orchestra) play. Feb. 8. Last night I went to the Y. M. C. A. and heard the Lotus Glee Club of Boston, a very fine entertainment. In the afternoon I went skating on Centennial Lake in Fairmount Park. Had a good time. Wrote to W. A. and Mamma. Feb. 9. Went to Doctor Ford's gymnasium to find out what machines I would need for my gys. Went to Reach's and ordered them. . . . Feb. 10. Yesterday I went to Fatimitza with Frank. . . . Coming home from the opera we saw the engines going to a fire and we followed them. The fire was on Green St. Went to church, 18th and Arch. . . . Feb. 13. Bought two developing pans, price $1.00. Went to dime museum with Frank in the afternoon. Had a right good time. Feb. 14. Worked several sums in arithmetic. . . . Feb. 16. Left for Harrisburg at 11:00. Started to read 'The Moonstone,' by Wilkie Collins, a very good book."

Of the other records in his diary the only ones of special interest refer to his poultry raising and his photography, and a visit to Washington at the inauguration of President Harrison. In connection with the latter his enterprise and boyish self-

confidence were well shown in a feat he records quite quietly:

"Feb. 26. Went over the bridge to take a photograph of General Harrison and party. The snow prevented me and I did not get a good one. Was introduced to the General.

"Feb. 27. A reporter called to-day to get a copy of the picture I took yesterday. Of course he got one. Cap. came in the afternoon and we filled my plate holders and packed.

"Feb. 28. Got orders for photographs. Sent a proof to the *Press* to make a cut from. Started for Washington at 3. Train was 1 hour late. Arrived 7. After supper Tom and I took a walk and saw the W. H. (White House).

"March 1. Took a photograph of White H. Visited the Capital, House and Senate. Drove through the grounds surrounding National Museum and Smithsonian Institute. Went up the Washington monument. Called on the editor of W. C.

"March 3. Received 4 more orders for photograph. . . .

"March 4. Rain! Took a photograph of Gen. Harrison and Mr. Cleveland. Parade was fine in spite of the weather. 35,000 men in line. Heard from Cap. to-day.

"March 5. Called at the White House and saw the President and his wife and daughter. Took a photograph of the Capital. Developed the photographs of the parade. No good.

"March 6. Took photographs of Treasury and Navy. Started for home at 9:00. Arrived 4 o'clock. Saw the Friendship (fire) engine tested. A dozen letters asking for photographs came to-day. . . .

"March 8. Wrote to Washington for a copyright of my picture. . . . Answered 12 letters asking for phot. . . .

"March 10. Went to Church and Sunday-school. Took a walk. Went to Y. M. C. A. in the Opera House, with R. P., W. A. Very good meeting. Gen. Howard spoke. . . .

"March 12. . . . Cleaned my dark room and chicken coop. . . .

"March 15. . . . Ordered 30 lbs. of bone for my chickens. . . .

"March 20. Set a hen with 13 eggs. Wrote several letters about photographs. . . ."

This is the last entry in the only real diary he seems to have kept. It is a boy's record, and it shows in the constant mention of "Cap" and certain familiar initials the warmth of a boy's friendships. The names and addresses of these friends are written in the back of the diary, and under them is the note, characteristic of his patriotic sympathies, "First American Flag made 239 Arch St., Phila., Pa."

The newspapers made a good deal of Hugh's courage in photographing General Harrison. The Lancaster *Intelligencer*, February 27, 1890, told the story thus:

"HARRISON'S PICTURE TAKEN

"Just as the train was leaving Harrisburg a gentleman handed up to Russell Harrison a beautiful floral basket made of Marechal Niel and La France roses,

with sprays of frisia and bunches of carnation pinks and hyacinths. As the train left behind it the venerable city where General Harrison's grandfather was nominated for the Presidency, the General, Mrs. Harrison, and the members of the family remained out upon the platform some little time. The train was moving slowly, when a bright-faced boy, wearing knit cap with tassels, and carrying a small photographer's outfit, ran beside the train and called out to the General that the train would stop shortly and he wanted to take his picture. The General nodded his approval and watched the zealous lad with interest as he kept pace with the moving train. Opening the door the General called Russell and his wife and Mrs. McKee and Mrs. Lord to come out with him and Mrs. Harrison and have their photographs taken. Of course, they all complied, while the nurses held Benjamin and Mary McKee up at the window, Russell's baby, Marthena, being in the other car at the time. Finally the train stopped at Bridgeport, just across the river, and the young amateur hastily adjusted his tripod, and, waving his hand for them to prepare, he uncovered the lens for a moment and then politely doffed his cap. The train moved up a little, and so did the boy, and coming closer, he secured a second picture. The General inquired his name, and he said it was Hugh Beaver, and one of the crowd of boys called out that he was a son of Governor Beaver, whereupon Mr. Russell Harrison opened the gate and assisted the little fellow up the steps, and the General shook his hand and told him to give his regards to his father, the Governor. As the train moved off, Mrs. McKee requested the young artist to send her one of the photographs and he promised to do so, provided, said he, 'I have secured a good one.'"

Hugh sent a copy of this to Mr. Russell B. Harrison who was connected with *Frank Leslie's Weekly* and who had desired a copy of it. He received the following reply:

"NEW YORK, September 12th.
"MR. HUGH MCA. BEAVER,
"Care of Governor Beaver,
"Harrisburg, Pa.
"MY DEAR SIR:

"I am just in receipt of a copy of the photograph you took on the 26th of February, 1889, of the President and party en route for Washington, in which I appear. I have been very anxious to secure a copy of this photograph, and I want to thank you sincerely for your courtesy in sending the same. It is an excellent picture taken under the difficulties of a train switching.

"As you are a good amateur photographer, I want to invite your attention to the contest and prizes offered by 'Frank Leslie's Illustrated Newspaper' for amateur photographic work. We closed our first contest on the 1st of August, and a great many of the pictures entered in the contest were published prior to that time. If you will send some photographs, I will see that they are published, if you would like to enter the contest. This, I think, would do you good, whether you are awarded a prize or not.

"Yours very truly,
"RUSSELL B. HARRISON."

The "Vance" mentioned by Hugh was Vance McCormick, who was graduated from Yale University in 1893, and who was captain of the Uni-

versity Foot Ball Team. He has kindly written out some of his impressions of Hugh in these Harrisburg days:

"I only knew Hugh intimately in Harrisburg the first year they were here, for I went to Andover the following year and only saw him at vacations and at Bellefonte in the summer.

"Hugh as I first knew him was of a bashful nature, and it was always with difficulty that I could get him to go with me if there was any danger of meeting girls. We spent most of our time at his house in his dark room developing photographs, and it was during the hours we were patiently waiting for the pictures to come out that I got to know him so intimately, and we were accustomed to exchange confidences. We also had heated arguments upon the relative merits of Harrisburg and Bellefonte. Hugh was always loyal to his old home and he ended up every discussion apparently settled in his own mind that Bellefonte was far superior because they had steam heat at that time and Harrisburg had not. We spent many pleasant hours at target practice and Hugh was really a remarkable shot with a rifle. I remember at a Division Encampment of the National Guards, he shot an even match with one of the best shots in the state.

"His greatest pleasure and ambition at that time seemed to be for a military life and he always longed for the State Encampment which was his particular delight, and as a boy it was remarkable the number of friends Hugh had made among the soldiers of all grades and ages.

"Before I left for school Hugh was of a very retiring nature and even slow in getting to know the boys

and consequently my surprise was very great when returning home for vacations I found him a leader of our younger crowd of boys, having won his way into their hearts and being loved by them all. Hugh was always fond of teasing, and we amused ourselves by playing numberless tricks upon his girl cousins who might happen to have been staying in the house, such as turning out the electric light upon callers, etc. Hugh always saw the amusing side of everything and I wish I could recall some of his brightest speeches. What strikes me most forcibly now, in Hugh's character as I first knew him here in Harrisburg, was his faculty of always doing well anything he undertook to do, and going into it with his whole heart, and also the power of making every one love him, from the servants up to the highest officials in the state, and his loyalty to Bellefonte and old friends."

In April, 1889, Hugh went with his father to New York to the centennial celebration of Washington's first inauguration as president and took a number of photographs there. The list of these, carefully entered in a book he kept for this purpose, shows how judiciously he selected his exposures: "The Despatch with President Harrison on board; Massachusetts Regiment; President Harrison on the way to the reviewing stand; the Fifth Maryland; Governor Beaver and staff; United States Man of War 'Brooklyn,' steaming up the Bay; the crowd corner Twenty-third street, Fifth avenue, and Broadway; Governor's Guard, Connecticut; Troops of 1776; Richmond

Blues; United States Calvary; Seventh New York." In September he was at Gettysburg and took some pictures of the Twelfth Regiment of the National Guard of Pennsylvania, and the next summer was with his camera at the state camp at Mount Gretna.

As has been said, Hugh preferred Bellefonte to Harrisburg, and in the fall of 1889 he went back to Professor Hughes' Academy in his home town. Hugh spent the next year also in Bellefonte where he had charge of the house and many of the family affairs which his father entrusted to him in large measure, to develop his sense of responsibility and his ability to act with sound judgment. The nature of some of the influences which were shaping the boy, and the growth of character in him are illustrated by the correspondence which passed between him and his father and mother at this time:

"EXECUTIVE CHAMBER, HARRISBURG,
"12 Nov. 1889.

"MY DEAR HUGH:

"I send you herewith a check for $50. It will be well for you to open an account with one of the banks, get a little check book and pay all your bills by check. You should keep a regular cash account so as to know just how you stand and where your money goes. . . .

"Do not waste your money on what will do you no good and will look badly in your cash a/c. I wish

you to manage your own affairs—to exercise your judgment and to become acquainted with business methods. Keeping a bank a/c and a careful expense or cash a/c will help you in all these directions. Strive to be thoroughly exact. If you need any help as to the manner of keeping your check book or cash a/c you can consult some one in the bank where you keep your a/c.

"Your mother went to Phila. yesterday. She was quite disappointed that she did not hear from you before leaving. It will be well to have a regular time for writing your mother and *never* omit it. We are all anxious to hear from you and your mother counts much upon her regular letter from you—more perhaps than you can appreciate.

"Lovingly your

"FATHER.

"HUGH McA. BEAVER."

"BELLEFONTE, Nov. 13, 1889.

"DEAR PAPA:

"Your letter with enclosed check for $50.00 was received to-day. I thought as Gilbert had his account with the 'Centre Co. Bank,' I had better open mine with the 'First National,' so I deposited the $50 with them. Will write my first check to-morrow. . . . I wrote to mamma on Sunday and directed to 1811 Spring Garden St., Phila. I would have written sooner but I wanted to wait until I had received her usual Friday night letter. I am looking forward with great pleasure toward her visit here.

"With love to all, I remain,

"Your affectionate son,

"HUGH McA. BEAVER."

"EXECUTIVE CHAMBER, HARRISBURG.

"MY DEAR HUGH:

". . . Tom has done splendid work at the farm. Your bank a/c might have been $20 or $25 larger if you had gone out with him. I am very anxious that you should learn the value of a dollar and there is perhaps no better way than to work for it. . . .

"Lovingly your

"FATHER.

"9 July, 1890."

This summer Hugh and some other boys went on a "camping out" expedition and to a letter from the state arsenal keeper saying that he had sent to "Captain Hugh Beaver, Bellefonte, Pa.,

"1 wall tent, fly and poles,

10 wall-shaped common tents and poles,

16 tent pins, large—150 tent pins, small,"

his father added the note: "My dear Hugh—I suppose the tents have reached you. Hope you will have a good time. You certainly will for you go for the pleasure of *others* than yourself."

This same summer also Hugh went to the camp of the Pennsylvania National Guard at Mount Gretna. The president visited this camp and Hugh took a photograph of him and his party.

Like most boys Hugh had been quiet and unexpressive about his spiritual life, but he was growing steadily year by year and his separation

from the family tended to develop the independence and self-reliance of his Christian faith. His mother's letters constantly emphasized the duty of open confession and the privilege of Christian discipleship.

"HARRISBURG, Oct. 9th, 1889.

"MY DARLING SON:

"I wanted so much to speak to you about uniting with the Church and say that I would come back (to Bellefonte) if you wanted to join next Sunday, but I could not see you alone. I trust you have given your heart to the Lord and are trying to follow Him. If you haven't done so, do it now. There is no true happiness without Him. . . .

"Your Loving

"MOTHER."

"HARRISBURG, April 20th, 1890.

"MY DARLING SONS:

". . . I hope you have had a pleasant, profitable Sunday. Read what helps you on your Heavenward journey, and try in all things to please Christ and serve Him. I am glad to hear some of your companions have united with the Church and fondly hope and pray that I will soon have my dear boys with me at the communion. Of course the *most important* thing is to trust Christ to save and keep you, but it is a help to confess Him before men and be numbered among His followers. . . . May the Lord bless and keep you from all evil is the prayer of

"Your Loving

"MOTHER."

On October 11, 1890, Hugh united with the Presbyterian Church in Bellefonte. The same month General Beaver wrote reënforcing an invitation from his brother Gilbert to Hugh, to attend the Pennsylvania State Convention of the Y. M. C. A., at Danville. And his mother wrote "I think it would be a help to you in your Christian life. Think and pray about it." Hugh's letter on the subject crossed his father's:

"I received a letter from Gilbert with reference to my going to the 'Y. M. C. A.' Convention in Danville. I did not think I could afford to miss school just now. Have written to him explaining."

In the Spring of 1891, Hugh's military opportunity came, but he had grown to larger things, as he conceived it:

"419 WALNUT ST., PHILADELPHIA, PA.,
"13 March, 1891.

"MY DEAR HUGH:

"A letter recd. this A. M., asking me to write the President in behalf of a young man for appt. to West Point, has led me to write you on the subject. I spoke to your mother the other day, but we both concluded that you would not care for the appointment. The President will have four cadets to appoint in June. If you wanted to go to West Point, I have no doubt we could get you the place. I do not know that you would like it nor would I advise you to apply for it unless your own tastes and inclinations lead you very strongly in that direction.

The discipline is rigid and the education whilst very thorough in many respects is perhaps not so broad as what you would get elsewhere. The Army is likely to become much more desirable in the future than it has been, but I do not feel like urging this as a consideration to be weighed in determining the question. Give the subject very careful consideration, if you care to consider it at all, and let me know your views and I will then be able to answer the letter referred to. . . .

"Affectionately, your

"FATHER.

"MR. HUGH MCA. BEAVER."

"PHILADELPHIA, March 13, 1891.

"MY DARLING HUGH:

"Your Papa tells me he has written you on the West Point question. He thought it was only fair to let you decide for yourself. Of course *I hope it will be against it.* At the same time I would not oppose it, if your heart is set that way. I don't think it is. We will pray about it, dear, and trust you will make the right decision. . . .

"Your loving

"MOTHER."

"BELLEFONTE, PA., March 15, 1891.

"DEAR PAPA:

"I had decided what course to pursue in regard to West Point before I had finished reading your letter, but thought I had better give the matter further consideration. Since then I have looked the ground over carefully and decided to stick to my first opinion: To stay at Bellefonte and try and make P. S. C. (Pennsylvania State College) next fall. I

have no desire to spend the greater part of my life in keeping Indians on their reservations or in loafing about Fort Monroe or some other swell fort. . . .

"Your aff. son,

"HUGH MCA."

"MY DEAR HUGH:

"I think you are quite right about West Point. Army life at best is not desirable for a man who wants to do his share of work and render his share of help and service in the world, and it seems hardly the thing to get an education at the expense of the Government and then resign the service. You will do better, I have no doubt, in the matter of education, at P. S. C., and will, when your education is completed, be at liberty to plan your life work with reference to the good you can do and the place where you can render the best service to your fellow men. . . .

"Your affectionate

"FATHER.

"MR. HUGH MCA. BEAVER.
"17 March, 1891."

"PHILA., March 20, 1891.

"MY DARLING HUGH:

"We are rejoiced beyond measure at your decision about West Point, and truly thankful that you want some better way of spending your life. Words cannot express how happy you made us. . . .

"Your loving

"MOTHER."

Hugh was never very careful about his spelling and his mother gently took him to task in one letter for some mistakes. His reply is not pre-

served but he had a genial carelessness for strait-jackets of all kinds and was ever buoyantly full of the spirit of liberty, though it was a liberty that kept its bounds almost infallibly.

During his stay in Bellefonte away from the family, save for his younger brother Tom's company most of the time, Hugh gained a great deal of practical experience in building, business and practical affairs. Many family responsibilities were entrusted to him, and he got some special training in connection with horses. General Beaver writes :

"During the last winter of our stay at Harrisburg, while Hugh and Tom were here together, I allowed them to bring in a couple of horses from the farm for riding horseback, provided they would take good care of them themselves. This they did for, I think, several months, rising before breakfast and doing all their stable work and then changing their clothes and taking breakfast and going to school subsequently. We arranged this for several reasons: first, because it was intimated to us that taking care of a horse was good for health, particularly if persons had a tendency toward weakness of throat or lungs, and I had always had a very decided impression that there was nothing which would train a boy as to judgment, self-control, kindliness of disposition, etc., so much as becoming thoroughly familiar with horses. The result was that our boys all grew up with a very thorough knowledge of horses, of their care and of all the details of hitching and driving them and, after reading 'Black Beauty,' which they all did in their early boyhood,

developing in them a kindliness toward and appreciation of horses which was always very gratifying to me."

His enterprising business ways are illustrated by one of his notes regarding the horses :

"BELLEFONTE, PA., Sep. 15, 1890.

"DEAR PAPA:

"Mr. Erhard offers me $125 for the black mare and $15 extra should she prove to be in foal. She is 12 years old. Do you think I had better sell? We can wean colt now. Has been with mare for almost 3 mo. Brown thinks he can get a good young mare in Va. for that. They are cheap owing to lack of food. Wire me as soon as possible,

"Your aff. son

"HUGH BEAVER."

The chicken enterprises were not dropped. Hugh made an effort to get from Lieutenant-Governor Stone, of Warren, a patent chicken coop, and the following letter from Tom before he joined Hugh in Bellefonte throws light on the situation in Harrisburg.

"March 20, 1890.

"HARRISBURG, PA.

"DEAR BROTHER:

"I set a hen on the 18, I set her on plymouthrock eggs and minorcies we separated them last saturday, We left the plymouthrock chickens where they were and put the minorcies in that little coop and fixed it so they could run out in that little yard, I got 4 eggs from the minorcies

"We put that biggest rooster in the little coop and left the other where he was.

"I am coming up on the 31 of march,

"Your loving brother

"THOMAS BEAVER."

Although Hugh was not always strong and well during these winters when he was away from the family he never spoke of any little illnesses and the thought of being coddled as an invalid was very repugnant to him. His mother was obliged in her correspondence with him constantly to appeal to be told whether he was well. "Is your cold entirely well?" she writes. "You never speak of your health." There was great depth of self-knowledge in Hugh which developed with his years, but his boyhood was too sunny and unselfish to be subjective. It was of more importance to think of some kindly service of others or of some genial playfulness than of how he felt. Whether he was sick or not was of slight consequence to him. He was concerned to be happy and to make others happy.

Hugh's younger brother recalls several incidents of these days:

"In the summer of '89 or '90, while at Spring Lake, there was a little thing happened which showed his great fondness for swimming. Not satisfied with his long swims in the ocean, when he would go out farther than any one else, to the great fear of the life-

savers, he wanted to take a swim in the Lake which was fresh water, but he did not know how to escape the fine for bathing there. One day while out boating he solved the problem. He decided that when out about the middle of the Lake he would fall out of the boat and then swim for the shore. At the time there were a number of people about so he could not deliberately fall over. He took off his coat and began to row but somehow he lost an oar and as he was reaching for it he fell out of the boat, got the oar, gave it to us and swam for the shore. He had two reasons for doing this—one was to swim in the Lake and the other was his desire to see whether he could swim with all his clothes on.

"In the fall or winter of '90–'91, while staying with his aunt Mrs. Orbison, there was a little incident happened that showed his bravery and recklessness. While sitting in his room in the front part of the house on the second floor, he heard the front door open but did not hear it close; thinking it was some person that had no business there he ran quickly out of his room and down the stairs. As he did so he heard a rumpus downstairs and the noise of some one jumping off the porch. He followed him and ran some way down the street thinking he might scare him, so he would drop anything that he had taken."

Hugh had already begun to take a strong interest in the Young Men's Christian Association, and on April 5, 1891, he writes to his father:

"I have been planning to write to you about the Y. M. C. A., for the last week and take this evening as the only available time. We are in very bad shape and if the people don't give a little more generously

will go under. A notice tacked on the door now announces that the property of the Y. M. C. A., will be sold at 10 o'clock Tuesday, April 7. 375 dollars would clear us entirely and we would be able to start out without a cent of debt of any kind. During the last week a subscription paper has been circulated; about $130 raised. Mr. ——— put his name down for the magnificent sum of *$5.00.* That tells the whole story. When a man of Mr. ———'s position subscribes an amt. like that there seems to be no danger of any one going above it. You told me when you were up here last that you would give $50.00 dollars toward the debt. Would you be willing to give that now on condition that the whole amount ($375) be raised? I spoke to Mr. Bailey and told him what you said on the subject. The sale will probably be postponed a week in order to give us a better chance. If I could hear from you as to whether I can put your name down for $50.00 before the committee call on Judge ——— and several of the richer men, it might have a very good effect. ——— might even be prevailed upon to raise his subscription. The district convention meets here on the 10, 11 and 12 of April, and some enthusiasm may be aroused among the Christian people of Bellefonte. At any event a canvass of the town will be made for subscriptions for the running expenses of the Association. . . .

"Please excuse the way this letter is written for I am very tired and sleepy and find it hard work to think at all.

"Please don't postpone opening the house again. It is such a disappointment and we look forward to the 21 of April with much pleasure. With love to all.

"Your affectionate son

"HUGH MCA. BEAVER."

Hugh completed in the spring of 1891, at the Bellefonte Academy, his preparation for college. The impression he left behind him is indicated in a letter from Mr. J. R. Hughes, a Princeton graduate, who with his father conducted the academy, written to General Beaver after Hugh's death:

"It is almost impossible to realize that the dearly loved, thoroughly good, ever smiling, ever helping, popular and active Christian is no more so far as this life is concerned. . . . Such sunny lives are rare and with difficulty to be replaced. Hugh lived so as to be missed. . . . To know Hugh was to love him."

Into this recollection of his boyhood days, however, something of what Hugh afterward became is imported. Life was not very serious to the boy yet. Hugh himself was accustomed later to regard this period of his life, as a close friend remembers, "as the one of greatest temptation and indifference. The books he read and other influences almost carried him away. He referred to it very often as having gone 'just to the edge' and he firmly believed it was his mother's prayers that had kept him."

He was just a happy boy with few "trailing-clouds of glory," but with a great deal of hearty human spirit and possibilities for a life of happy usefulness, a life of merry selfishness or a life of

frivolous commonness. And yet there were deep assurances that his life would not be wasted.

None loved Hugh better or esteemed him more dearly in these boyhood days than the family servants. "When I think of him," one of them wrote, "it is of a manly little fellow in knee trousers, whose affection for the baby (a little brother named James, who died in Harrisburg) seemed too great for words and found expression in tender touches and looks of unutterable love. I remember him as the gentlest boy to his mother and the most courteous to her friends of any boy I knew." A wonderfully affectionate boy he was, almost never passing his mother without a kiss, and a boy of endless merriment and natural joy. "Jimmie," he would invariably call out to a servant who had been with the family for fifteen years, when he saw him, "ain't I the best of the Beavers?" And Jimmie who loved him and thought him perfect and who understood, would reply, "Yes, when you're asleep."

IV

COLLEGE LIFE

"And though that he were worthy, he was wys
And of his port as meeke as is a mayde,
He nevere yet no vileynye ne sayde
In al his lyf un-to no maner wight.
He was a verray parfit, gentil knyght."
—Chaucer, *The Canterbury Tales.*

THE early part of the summer of 1891 Hugh spent at home, but the latter part he spent in visiting friends at Spring Lake and elsewhere. Constant letters from his mother reminded him of the things that are most worth while. Referring to some influences that had touched Hugh before he left home, she wrote, "I trust that what you have heard will lead you to consecrate your life more fully to the dear Master's service." There was constant expression also of motherly solicitude for him which he answered with the truest love.

In September he entered the freshman class of the Pennsylvania State College, at State College, Centre County, a village about twelve miles from Bellefonte. The college owed its establishment to Hugh's grandfather, Mr. McAllister. As Governor Curtin said in the constitutional convention:

"He conceived the idea of establishing in Pennsylvania a school where farming would be taught as the chief part of a complete education . . . and while other men faltered and hesitated under disappointment, when the school would have failed over and over again, the energy and persistence of this man kept it alive, and before his death he had the satisfaction of seeing it in successful operation; and there is not to-day, in all this great commonwealth, a more successful educational institution than the Farmer's College of Pennsylvania."

Through Mr. McAllister's influence General James Irvin gave a valuable farm in Penn's Valley as the site for the school and Mr. McAllister's indomitable resolution accomplished the rest. After his death Hugh's father was chosen trustee in his place, and was for many years president of the board of trustees. The scope of the institution broadened greatly. It ceased to be a farm school and became an agricultural college, and when Hugh entered, it differed not greatly from any good scientific school. In 1893 a school of mines was added. The relations of Hugh's family with the State College were so close that both he and his brothers did not think of going elsewhere. Moreover the State College was of high grade and did thorough work and it had the advantage of being near Bellefonte. Also it was a

Pennsylvania institution, and pride in the state and desire to be identified thoroughly with the life of the state were powerful motives always with Hugh.

When Hugh entered college he was a Christian in his convictions and his life, but he was not specially pronounced, and the quality of his Christian life did not differ from the usual type among students. There was nothing extraordinary in his own personal experience or in his Christian activity among his fellows. He was a straightforward, genial, sunny-hearted boy, but the more serious problems of an earnest life lay before him and the deeper springs of his character and power were still sealed. A letter from an older friend who knew him well and who had been out of college for several years will indicate the stage of Hugh's development on entering college. The course he would pursue could not be so definitely counted upon as to make a brotherly word of counsel out of place:

"September 4, 1891.

"My Dear Hugh:

"It must be pretty nearly time for you to go over to the College to commence operations, and I just wanted to send you my very heartiest good wishes for a pleasant, successful and useful year. Just how much usefulness can be crowded into a year in college, especially the first and last years, you will know

better five years from now. Experience is about the only teacher from whom it can be learned.

"There are two things hard to do in college—two changes hard to make. One is to climb up when you are down, and the other is to tumble down when you are up. After the first few months a fellow is associated in every one's mind with a certain kind of life and character. If it is a low one, it is hard for him to rise from it because his efforts will be viewed with some suspicion and often scorn. If it is a high one, he will be saved often from lowering his colors because he has a good name he cannot afford to tarnish.

"I believe that with the majority of fellows the first few months determine their whole course and often their whole life. You understand, of course, what I am driving at, Hugh, that a fellow wants to be a first-class Christian from the first day to the last, that he ought to run up his flag at the first opportunity and never strike it though sometimes he feels he is flying the colors by himself. He will be glad of it after awhile, and other fellows whom perhaps he never dreamed he was helping, will be glad, too. I have met plenty of college men whose great regret for their college course was that they had not been better Christians. I never met a man who wished he had been a worse one.

"I shall pray that God will give you a useful and happy year and that you may be one of His own men all the time you are in college and forever.

"Your sincere friend

"_____."

This was a view of the matter that appealed to Hugh and he wrote of this letter to his mother, who said in her reply:

"I hope, darling, you have learned the comfort of taking 'everything to God in prayer.' Nothing is too trifling. Be sure to pray before leaving your room in the morning. We need our Father's help and guidance in all that we do." It was possible of course for Hugh to go home frequently from college, but in addition to his constant visits almost daily letters came to him from home, and these brought constant reminders of the true life: "May the Lord bless you and make you a worker in His vineyard"; "May the Lord bless you and enable you to live a consistent, useful life to His praise and glory is the prayer of your loving mother"; "God bless and keep you from all evil"; "May the Lord bless you and enable you at all times to show that you are a soldier of the Cross."

At the opening of Hugh's sophomore year he was still needing gentle stimulus from without. To be a silent, common Christian in college, living a clean life, but of negative power is one thing. To be an out-and-out, earnest, positive Christian in college is quite another thing and much harder than a loving, buoyant life in the calm holiness of a Christian home. And though pure and unselfish, Hugh was awaking rather to the social attractiveness of life than to its deep solemnities. It was natural, perhaps, that he should develop in this way. All things come in

their time and what Hugh was passing through were

> "The earlier grooves
> Which ran the laughing loves
> Around the base."

It was part of the

> "Machinery just meant
> To give his soul its bent,
> Try him and turn him forth, sufficiently impressed."

The deeper notes were sounding in his life but at a distance. They were to become dominant before he went much further. Meanwhile he was kept in mind of them. Thus Gilbert wrote at the beginning of Hugh's second year:

"Sept. 15, 1892.

"MY DEAR HUGH:

"I hope that you are going to be at the first meeting of the College Association this coming Sunday,—not that I am going to suggest that you make a speech for there are other things more needed than speeches at such a time; but I do wish that to the hand-shaking and good fellowship you might add in the meeting a word or two in an off-hand, informal way that would show the new students very clearly that your sympathies are with the work for which the Association stands at P. S. C., and that might lead some of them to show their colors before the close of the meeting.

"We cannot very easily imagine how much of the future of these new students at State College is depending on their first few days there, and on this first

student religious meeting. I hope they will turn out in good numbers, and be made to feel at home. I know that you can help to bring this about and to show them that our religion helps to make us 'all round men' and bring joy and not gloom into our life; and so I send you these few lines with my best wishes for a good and happy year.

"Affectionally your brother
"GILBERT A. BEAVER."

His mother reënforced this counsel.

Hugh threw himself into all the interests of his college life with characteristic enthusiasm. He was not strong enough to take part in any of the rougher games but he could take his share in track athletics and won a place as a runner in the contests in his own college.

In the fall of 1892, he tried for the position of half-back on the class football team and no doubt would have secured it, because of his quickness and swiftness in running, but he gave it up on account of his heart which was not strong. In the winter of 1893, at the indoor sports he entered the 220 yards dash and won it, but he gave up running also after this on account of his heart.

In the Athletic Association of which he was president in 1894–1895, he was very active looking up recruits for both the baseball team and the football team and he would visit different parts of the state in the interest of the Association. If

he heard of good athletes in preparatory schools he would work earnestly to persuade them to come to State College. He took great delight in encouraging the teams. His sunny hopefulness, and his playful humor fitted him for such work and he led the cheering in behalf of the college in contests with teams from other institutions. He was indefatigable in using athletics to advertise his college and in this he was aided and abetted by his father who suggested fresh ways of bringing the college before the public and enlarging the number of students and so improving the teams, apart from the major aim of enlarging the usefulness of the institution :

"If you hear of desirable fellows for next year, go for them systematically. Flood them with literature —*Free Lance*, *La Vie*, catalogues, photographs, &c. If any of the teams are taken have extras to send out. Get all the fellows to work enthusiastically and we will have a freshman class of 100 for '96. You will then have material to select from independent of the special cases. Take this matter in your hands and show what kind of stuff you are made of.

"Affectionately your

"FATHER.

"23 May, 1892."

Hugh won a warm place in the hearts of his associates in the Athletic Association and one of its members in transmitting some resolutions later added:

"Such a document doesn't seem to me to allow of the full expression of our feelings. There certainly never was a man, in any capacity, who stood nearer to the hearts of the students here, than did Hugh. He never met one but his hearty hand-grasp and his cheery greeting went straight to the heart and warmed it. I am putting it mildly, when I say that every man here, who knew him, feels his loss to be almost a personal one."

The subjects of the essays and orations which Hugh wrote in college indicate the range of his special sympathies. He was very practical and two of his papers are on "Hypnotism" and "Great Inventions of this Century." All the others are political or historical. He was intensely American. The bright optimism of his nature characterized his views of the history, the present condition and the future of American institutions. He scorned that spirit of self-satisfaction and pride of opinion which is always carping at our national conditions and prophesying doom and disaster unless some special political nostrum or the prejudices and refined notions of some little clique or caste can be forced down the throats of the people. Like Henry Grady he "always bet on sunshine in America." And so his college essays and speeches are full of expressions of admiration and patriotism. Thus he closes an essay on "The Puritans," "The last tie that bound them to their old home is severed.

So the fight for liberty goes on, and thus through hardships, sufferings and sacrifice, the great republic of the west shall rise to be a leader among the nations of the earth and above all a God-fearing people." In an essay on "The Effect of the Norman Conquest upon the English Language," he is sure that "The English is the greatest language on the globe," and in "Salem in 1692" he thinks "It is only fair to add that none of the barbarous tortures practiced in Europe (upon those condemned for witchcraft) were used upon those put to death in this country," and a characteristic opinion about the unjustifiableness of any lie is suggested by the next sentence, "In justice to those executed, and to their honor it may be said that they preferred death to a life saved by a lie and went to the gallows with conscience clear of falsehood." Among "Reflections on the Naval Review" of 1893, he imagined Columbus looking on and finding consolation for all his sufferings "when he sees this mighty land, his great discovery, and knows that he was the instrument 'in God's hand' in finding this land of refuge for the oppressed and in sowing the seed of a happy, free nation, 'The Mother of Exiles.'" Perhaps he was thinking of his Huguenot ancestor, George Beaver. He took a great pride in the navy and in "Our Navy, Past and Present" spoke of it as "a navy not large in

numbers to be sure, but one in which America has shown and shows to-day its superiority over all others." He was an enthusiastic advocate of the annexation of Hawaii. "Humboldt," he wrote, "predicted that in time the commerce of the Pacific would rival that of the Atlantic. The great powers realize that that prophecy is to come true. They have taken measures to protect their interests. One by one the islands of the Pacific have been taken until Samoa and Hawaii alone remain. Our government alone, the one above all most interested, has neglected it. Are we to allow this golden opportunity to pass from us? Will we permit the one available port to pass into hands other than our own; to be a constant menace to our coast as well as our commerce—and then like Spain bewail the Gibraltar lost, like France, the Egypt gone." Hugh held also most zealous political views. He had a great admiration for Mr. Blaine; he assailed the Income Tax as impracticable, however theoretically just; and he lamented in a manly speech the result of the presidential election of 1892. A good deal of his political enthusiasm was transferred to other things later, but he never lost his intense interest and conviction.

Early in the freshman year Hugh became a member of the Alpha Upsilon Chapter of Beta Theta Pi. His father had been a member of this

fraternity at Jefferson College and his brother, Gilbert, was one of the charter members of the chapter at State College. One who was closely associated with him in promoting the chapter's interests writes:

"Hugh entered with the real Beta spirit, believing that in Beta Theta Pi was the fullest opportunity for true fraternal companionship. His additional influence brought in his youngest brother, Thomas. . . . Any mention of Hugh Beaver as a Beta must include his splendid work in connection with the chapter-house of the Pennsylvania State chapter. The same enthusiasm characterized all his fraternity associations. From his initiation he felt that the chapter should have a house of its own, and when the movement was started he enlisted in it with great heartiness. He determined that though only six years old, the chapter should have a house second to none, and until its completion he was managing director in charge of construction. His marked business ability well fitted him for the work. He consulted on plans, supervised the work, negotiated the finances, and, in fact, gave himself so completely to the task that he was familiar with the smallest details. His time and money were freely offered."

This house was completed in the spring of 1895. Hugh relished much the task that was committed to him and he was the life of the banquets known in the vernacular of the chapter as "Dorg," for which he was one of the most bountiful providers. In the winter the members

of the fraternity living in the house took monthly turns in caring for the furnace. During Hugh's month he fixed up an arrangement of cords and pulleys which he attached to an alarm clock in such a way that in the morning the alarm fixed the dampers on the furnace automatically and saved him the labor of going down into the basement to do it himself.

It was during the summer succeeding his sophomore year that "the light whose dawning maketh all things new," began to break upon Hugh. He and his brothers were going to the Exposition in Chicago together, out of which they got as much enjoyment and instruction as was possible for American boys.

From the Exposition Hugh wrote to his mother on Sunday, June 18.

"Sunday is almost over and soon we will be on our sight-seeing tour again. It has been indeed a day of rest for us and a most welcome one. This A. M. we went to hear Moody preach up near Van Buren St. There was a big fire up in that section, so we had a chance to see a real Chicago fire. There were thirty-nine engines on hand and the fire was under control. Had been burning since three o'clock. The church services were held in Forepaugh's circus tent and proved most interesting. As we entered we had to pass through the animal tent and here the crowd were viewing the monkeys, feeding the elephants peanuts, buying lemonade, etc., just like a

circus day at home. The sermon ended we came down on the cars to spend the rest of the day in rest. As I sit here the sound of the Scotch bag pipes, the drums of the South Sea Islanders and of a band playing 'America' comes to me from the Fair. Everything seems to be in full blast. Where we had church this morning, the circus will be this afternoon and evening. It's a strange place, this Chicago."

An intimate friend who watched Hugh's development says:

"In writing to me from the Fair, I was surprised to have him almost ignore the Exhibition and fill his letter with a description of Mr. Moody's Sunday meeting in the tent. He went he said from a sense of duty to keep the Sabbath, and from curiosity to hear Mr. Moody, but came away very much impressed with the services and the large crowd of people that had left the Fair to attend the meeting. At the close of the services he and some others collected the hymn books for Mr. Moody."

In connection with this trip Gilbert succeeded in persuading Hugh and Tom to go to the summer conference for Bible study at Lake Geneva, Wisconsin, held for the students of the colleges lying between the Alleghanies and the Rocky Mountains. A letter from Gilbert to his mother shows how steadily the influences toward the larger life were constraining Hugh:

"BELLEFONTE, Pa., June 5, '93.

"MY DEAR MOTHER:

". . . You may remember that I mentioned the matter of Hugh's going (to Lake Geneva) and something came up that prevented our talking it through. However, I know how desirous you have been to have him attend one of these student gatherings the last two years; and he will be so near Geneva this year in point of time and distance that I feel sure you and papa will agree that he ought not to miss the opportunity when he has only one other summer vacation between college years, and when he has his two years as an upper classman before him. As for Tom what better preliminary could he have to his college course, and what will help him to enter it with as true a sense of the relative importance of things? . . .

"Affectionately your son,

"GILBERT A. BEAVER."

Gilbert had endeavored to get Hugh to the conference at Northfield the preceding summer but had not been successful. These summer gatherings of students have become a valuable part of the Christian forces working for young men. They began in the summer of 1886, when about two hundred students accepted Mr. Moody's invitation to spend some weeks at Mount Hermon, Massachusetts, for the study of the Bible and for general conference as to Christian and missionary work. The next year this gathering was held at Northfield, Massachusetts, about five miles from

Mount Hermon, and the place of Mr. Moody's home, and the seminary for young women which he had established. At Mount Hermon was his corresponding school for boys. Each year since, such a conference for students from colleges, universities and preparatory schools has been held. To reach all sections of the country, however, and both young men and young women, it has become necessary to hold whenever possible eight conferences, four for young men and four for young women, the latter held usually after the former but at the same places. During the summer of 1898, the conferences were held at Northfield, Mass., Asheville, N. C., Lake Geneva, Wis., Oakland, Cal., though only a young men's conference was held on the Pacific coast. It was the Lake Geneva conference which Hugh attended this summer of 1893, and there he began to see the great vision, and the interests of his life took new proportion.

Lake Geneva is a quiet little body of water, several hours' ride northwest of Chicago, nestling among wooded hills. On the northern shore of the Lake the tents of the student encampment are pitched, for unlike the other conferences, the students who attend this live under the trees and largely in the open air. It is a good place to meet the Master. Such spots have ever been dear to Him.

Into the woods my Master went,
Clean forspent, forspent;
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to Him,
The little grey leaves were kind to Him
The thorn tree had a mind to Him,
When into the woods He came.

Out of the woods my Master went,
And He was well content;
Out of the woods my Master came,
Content with death and shame.
When death and shame would woo Him last,
From under the trees they drew Him last;
'Twas on a tree they slew Him last,
When out of the woods He came.

And here under the oaks and along the pebbly beach of the lakeside Hugh met Him. He had never met Him so before. It began a new life for Hugh. It was not a sudden transition, but it was not long delayed and it was sure. A transformation began there which issued four years later in a transfigured life and which left a path of glory between.

These summer conferences of students are as free and simple almost as was the school of Jesus on the hills and by the brooks and the blue waters of Galilee. No attempt at anything arid or high was made at Lake Geneva. The mornings began with some conference as to the methods and needs of Christian work in college. This was followed by Bible classes, one designed to teach

the devotional use of the Bible for spiritual growth and the other its practical use in dealing with men and endeavoring to lead them into Christ's discipleship. After these came one or two earnest, direct addresses, designed to produce result in resolution and character. The afternoon was free for recreation or quiet study and fellowship. In the twilight as the sun slipped down behind the hills and flung their lengthening shadows across the lake the men gathered on the grass on the water side under the trees for a meeting to consider the great fields for life's opportunity and service and the day closed with a general meeting like the last meeting of the morning and quiet little gatherings of the students from each college apart, to gather up and seal the influences of the day. The part that Hugh was to take in these summer conferences justifies this account of them.

His notebooks show how attentive he was at Lake Geneva. And the part of the conference which evidently took deepest hold upon him was the Bible class taught by his brother Gilbert, whose purpose was to make men personal workers. His notes show the thoroughness with which he entered into the work of this class. They give first a description of a certain actual type of college man to be dealt with and then the Bible passages containing the principles to be urged upon such a man.

"June 27, A. M. Good habits. Recognize importance and good of religion. Will come some time. Expects to be a Christian some day. Fears his companions.

"Ought. Luke xii. 47; James iv. 17.

"Afraid. Mark viii. 38; Isaiah li. 12.

"Danger. Prov. xxvii. 1; *James iv. 13, 14;* Isaiah lv. 6, 7; Prov. xxix. 1.

"Now. 2 Cor. vi. 2; Eccl. xii. 1; 1 Kings xviii. 21.

"When do you expect to become a Christian? *Heb. iii. 7;* 1 Kings xviii. 21; Matt. vi. 24; ISAIAH IV. 6; ACTS XX. 21; Prov. xxix. 25."

He seems to have worked twice each day on such a scheme as this. The other men who are described and studied are as follows:

"Attends meetings. Realizes that he should become a Christian. Fears ridicule.

"Thought well of by men. Excuse—Have no sympathy at home. Has love for ballroom, cards, etc. Realizes his position.

"Wild, careless, ashamed to show any interest in his salvation. Avoids an interview. Unwilling to give up wordly pleasure. Does not look at the question in the right light.

"Very critical. High standard for Christian. Lives a good life outwardly. Excuses himself by pointing to inconsistency of Christians. His own good works will save him.

"One who hesitated for fear that he could not hold out. Thinks influences are such that he cannot now. 'Many things in Bible that I can't understand.'

"Member of Y. M. C. A. in preparatory school. Drifted away. Impure thoughts. Bad company. Fears he cannot hold out. Can't give up card playing. Seventeen years of age. Christian home.

"A young man, good-natured, easily influenced. Believes in Bible. Attends church. Does not feel his obligations to God or see his sinful condition. Fears he could not be a consistent Christian.

"A man whose creed is like a Unitarian's. Does not recognize divinity of Christ. Studies have been along scientific line, and he seeks to give natural causes to the miracles of Christ. Is a Friend and does good work in his own denomination.

"One who goes to excess. Believes in the Bible. Lots of nerve. Holds on to the world. Not serious. Wild and reckless. Expects to go to hell."

Later in these same notes he speaks of John iii. 36, as a verse which meets the objection of a want of emotional feeling, and then gives three sets of verses which have been selected apparently to meet three successive stages of experience in men:

"First. Rom. iii. 10, 22, 23; James ii. 10; 1 John i. 10; Rom. v. 12: Gal. iii. 22.

"Second. Ezek. xviii. 4; Rom. vi. 23; John iii. 36; Mark xvi. 16; Heb. ii. 3; Luke xiii. 3; John iii. 18.

"Third. 1 John iv. 16; John iii. 16; Rom. v. 8; 1 John iv. 9, 10; iii. 16; *Isa. liii. 5, 6.*"

He also notes the title of Andrew Murray's *With Christ in the School of Prayer.* It was presumably a book he intended to buy.

After the conference at Lake Geneva Hugh went home for the summer, and back to college in the fall. "In speaking of the conference," said one of his friends, "Hugh seemed impressed with the restfulness and peacefulness in contrast to his experiences at Chicago. He spoke of his surprise in the methods used and said the conference had been a great awakening to him." New ideals were wooing him. What his life work should be he had not decided. He was moving toward some profession or a business life. But a greater question was turning over and over in his mind and heart. Should what was in the world, the tastes of it, the tastes of the eye and the pride and joyousness of life command his love or should he make it his meat and drink to do the will of God, whatever that might be? Should he live an unselfish life that was yet centred in self-development and self-contentment or should God be the centre of all? It was not a short battle. As his room-mate in college writes:

"I shall never forget the years Hugh and I passed so closely together. I was with him a great deal of the time, when he was trying to decide to give up the world. It was a quiet struggle but a long one and, when won, it was beautiful to see how entirely and happily he gave up the pleasures of this world and how happily he took up his new life among his companions and friends."

The victory did not come suddenly. He had grown gradually into the consciousness that there is in every man's life an issue between Christ and self and he emerged slowly but steadily from the struggle over that issue. But the last two years of his college course were very different from the first two. He took up the work of his junior year with a new sense of the deeper meanings of life and with a growing passion after the souls of men. And in this new life all his jollity, his merriment, his lightheartedness remained with him, only refined yet more, made more gentle, buoyant and winsome by the new friendship for Christ he had conceived and the power it was gaining in his life. He naturally grew yet more thoughtful and kind. When the arbutus came in the spring he saw that a box of this daintiest and sweetest American flower got to his mother.

There was no further need for outer impulse in Hugh's life. The wells of living water had been opened within. And he began his junior year in college with a sense of responsibility and a love for men which grew steadily deeper and more joyous thenceforth. He had copies of *Christ as a Personal Worker,* and *Personal Work, How Organized and Accomplished,* two small pamphlets published by the International Committee of the Young Men's Christian Associations,

and he made many notes in these, adding in one place as if sensible of a new need—"Holy Spirit. Acts v. 32. Given to them *that obey.*" In the spring of 1894, the presidents of the College Young Men's Christian Associations of Pennsylvania met for their annual conference at State College. Two subjects discussed at this conference appear to have appealed specially to Hugh, for on these he has left full notes and apparently none on any other subject. One was "A Spiritual Awakening in Pennsylvania State College." This was the analysis Hugh preserved:

I. THE NEED.
II. INCENTIVES.

Significance of students. Students are especially susceptible to religious impression. If students are not won in college days chances are against their being won in after life. Conditions of college life impose special responsibilities upon Christian students. More responsibility is delegated to students by Faculties now. Christian work is organized. Spiritual awakenings in other colleges. Value of the soul.

III. HINDRANCES.

Inconsistent lives. Sabbath desecration. Cheating in examinations, recitations or dishonesty. Lying. Profanity. Drinking and gambling. Betting. Smutty stories. Division among Christians. Failure to realize need, importance and personal responsibility. Failure to act. Men are not equipped. Unbelief.

IV. PREPARATION.

1. Get a few of the best men to realize awful need. Face plain facts about the college. Try to realize what is at stake. Try to imagine what Christ would do were He to enter P. S. C. Books to read: The Acts of the Apostles; Finney's *Revival Lectures*, I.—VIII.; Murray's *With Christ in the School of Prayer;* Arthur's *Tongue of Fire;* Torrey's *How to Bring Men to Christ.*

2. Let the Christians themselves be revived. Let there be intense self-examination. "Search me O God, and know my heart!" Confess sins of *omission* and commission. THEN QUIT. Daily Bible study and secret prayer for Christians themselves.

3. Special prayer for others. Definite, for special men. United. Importunate.

V. METHODS.

1. Personal work.

(*a.*) Nature. Tactful, adapted to the man, to ourselves. Study God's work. Persevering.

(*b.*) Relations to other agencies. Preceding them in preparing the way. John i. 35–47. Accompanying them it gathers the result. It ensures a whole-hearted and more intelligent obedience. Following them it conserves results.

(*c.*) Organization. Picked men. Workers' Bible training class. Workers' circles. Workers' Bible topic class for students' training in devotional exercise who are prevented from entering other class. Promoted by leaders of classes who confer with one another.

2. The Association Evangelistic meeting.

3. Special evangelistic effort. Daily workers' meeting. Conference of leaders of groups. Series of meetings when the laborers are ready to gather in the harvest. Special help from outside.

VI. How to conserve results.

Enlist men in Bible classes and Bible study. Interest the right Christian student in each convert. Lead him to join Church and Association. Set new converts at work—winning fellows. Help them in forming new companionships and changing old.

The other notes are on the subject of the work to be done in behalf of new students each fall at the opening of the college year. The careful analysis of these notes suggests that Hugh took them down from some one speaking at the conference. He never cared much for analysis and used to say he had no gift for it. How Hugh had grown in his activity as a Christian worker at this time is indicated by a reminiscence of this conference furnished by Mr. John R. Mott, who was there.

"The first vivid impression made upon me by Hugh was in connection with my visit to State College about five years ago, when I went there to assist in the Pennsylvania Presidential Conference. The closing afternoon of the conference we had a men's gospel meeting. Largely as a result of Hugh's personal influence and efforts the large room where the meeting was held was crowded with college men. The Spirit of God worked mightily in the meeting. The interest manifested was so great that we had a second meeting on the night of the same day. In both of these meetings I was impressed by Hugh's intense prayerfulness, and also by his tremendous ear-

nestness and loving tact in personal work. He forgot all formality, going about here and there in the room in the intense part of the after-meeting, sitting down by the side of classmates, putting his arm around them and urging them to take a decided stand for Christ. To my knowledge not less than three men were led under the influence of his burning personal appeals to decide for Christ. The joy which filled him in such work and during the hours which followed was a real benediction to all who came in contact with him."

The first Bible study notes which Hugh preserved seem to belong to the spring of his junior year. They were taken evidently in some meetings conducted in Bellefonte, by Mr. James H. McConkey.

"March 12, '94. The Living Christ. Rev. i. 18; Heb. vi. 1; Rom. viii. 34; Luke xxiv. 4; John xx. 19, 20; Acts vii. 25; 1 Cor. ix. 1; Acts xxv. 19. The Present Christ. Matt. xxviii. 20; John xiv. 16; John xx. 28, 29; John iv. 23, 24; Luke xviii. 8; 2 Kings vi. 17; (Not created, only allowed to perceive) Heb. xi. 27; Acts ix. 34; John xiv. 16; 1 John v. 11; John v. 39, 40; Col. iii. 3, 4; Mark v. 27, 29; John i. 1, 14.

"March 12, '94, P. M. The Holy Ghost. Acts ii. 38; John xiv. 16, 17; Acts xix. 2; explained by verses 3–5. Holy Ghost comes only under two conditions: Repent (John's Baptism,) Believe on Jesus. When conditions are fulfilled the Holy Ghost comes. 1 Cor. vi. 19; 1 Cor. iii. 16. Spirit dwelleth in you. 2 Cor. vi. 2. Now. 2 Cor. xiii. 5. Christ in you.

Surrender freely. That's all. Then Christ will use us. . . .

"March 13, '94, P. M. Eph. iv. 30. Grieve not the Holy Spirit. Isa. lxiii. 10. Lack of power because we so often grieve the Holy Ghost. 2 Cor. viii. 1; 2 Cor. vi. 16, 17; Heb. x. 7; Rom. xii. 1; John xx. 20. Child rescued from fire. Rescuer in need shows his burned hands to that child's mother. So Jesus shows us His hands and His feet. Shall we refuse Him now? Christ died for us that we who live might not live unto ourselves, but that we may surrender ourselves to live as the Spirit directs. 1 John ii. 16, 17; John xiii. 34; 2 Cor. viii. 8."

The other studies are of the same character. Hugh was deeply impressed by these Bible talks and after one of them made a formal surrender to God. Mr. McConkey recalls this :

"I was with Hugh when he came face to face with the crisis of his Christian life—his surrender to God. He had been at Lake Geneva and had returned home much impressed by truths which the Spirit of God had revealed to him there. That revelation had brought conviction, but conviction had not yet culminated in decision. So it was with great joy that we kneeled together one memorable day while he laid his life at the feet of Him who, already the Saviour of his soul, was henceforth to be the Lord and Master of that life. Very humble, tender, and beautiful was his low-voiced prayer of committal. But how much it meant for him, for the cause of Jesus Christ, and for the souls he led into the Kingdom! His will had for some time before been

trembling in the balance of a decision which, if made, would have turned the current of his life in a far different direction. Little did he know how brief was the span of earthly existence allotted to him. But God knew, and won to Himself that life with all its rare beauty and sweetness of character and spiritual fruitage. Had Hugh Beaver failed to yield his young life to God's service the Kingdom of God would have been the loser by so much as the Lord God had need of him. Had he postponed his decision three or four short years it would have been too late. Then would 'the night cometh when no man can work' have been sadly true of him. What a lesson for those who are rejecting the pleadings of God's Spirit for a yielded life! Noting the marvellous use God made of this young life within three short years it is startling to think of the costliness of possible disobedience, and of the blessedness of actual obedience to His call. Yea the waves of influence which flow from obedience or disobedience to the claims of God upon the lives of His children cease not until upon the very shores of eternity itself they break in joyous acclaim or sad lament. Thanks be to God even for the memory of such a life as dear Hugh Beaver's."

A friend who knew Hugh well remembers the place these meetings had in his development:

"Hugh attended them and for the first time in Bellefonte took active part in the services—he never liked to sit up front in the afternoon meetings for he was afraid Mr. McConkey would call on him to pray.

"After a personal talk with Mr. McConkey he gave his life and time definitely to the Lord. At this time there was a decided change; heretofore he had

been very decided as to his life work and had his business career planned out very definitely, but from this time on he always spoke of his life as in the Lord's hands, and he was simply waiting for guidance and direction. He invited many of the young men of the town to attend the evening meetings but had one friend whom he seemed afraid to approach. After much prayer and several vain attempts, he excused himself while walking one afternoon with a friend and myself and bounding across the street he spoke to this young man and returned with the promise that he would be at the meeting that evening, not because he wanted to go, but simply to please Hugh."

In the summer Hugh went to the students' conference at Northfield. He tried to get as much as he could from the Bible classes and one notebook is full of outlines and hints on the life of Christ and on the study of parables and miracles. In another notebook, intended for the general meetings and addresses, he has especially full notes on a talk of Mr. Moody's on "The Holy Spirit," from John xiv. 17. These notes conclude, "If we have not shown Christ in our lives, we cannot lead others to that love and peace which we ourselves know but little of. Oh God, help us so to live that others may be led to Christ by our lives. If we want power, we must be humble. Don't expect any strange sensations. Just let the Holy Ghost come in His own way. Don't try to dictate." This notebook is opened with the words,

"Highest use of giving that which comes to the giver. God has no need of our gifts but we ourselves need to give," and closes with the words from Whittier's hymn,

"O Lord and Master of us all
Whate'er our name or sign."

The friend who knew Hugh's inner life best writes of the influence of this conference upon him:

"His letters during this conference showed that the impressions of the whole year were greatly deepened and his interest and zeal in Christian work seemed to take a lasting hold upon him. Knowing him as well as I did I noticed a very decided change in him after his return, especially in the fact that he seemed desirous to influence every one he was thrown with to lead a nobler life. Mr. Moody had impressed him strongly and he often spoke of him as "Dear old Moody" with so much feeling in his voice.

"In looking back I feel that this summer was the beginning of Hugh's very decided personal influence for good which was felt by all who knew him and only grew stronger as his Christian life developed,—he never seemed satisfied with a day or a conversation unless he had a serious talk with some one that he met."

In September Hugh went back to State College for his last year. A senior in an American college is an object of vast admiration to a freshman and of corresponding power over him. And in

the general traditional organization of our college life each senior class holds for its brief year the post of honor and the reins of power. Hugh had in addition to these general sources of influence all the radiant personal gifts of his boyhood, enriched and developed. He was interested in everything. In April he made a geological survey of Centre County, walking across the country with a classmate to get the data. There was nothing scanty or impoverished or squalid about his life. And most of all now he was interested in following Christ truly and in winning other men to the same delightful life. And his clean, wholesome, overflowing spirit spread an atmosphere of genial playfulness all about him in the midst of which in the most serious and steadfast way he strove to show men what he had seen.

> "Trained to live his whole life long
> On beauty and splendor, solely at their source—
> God,"

and having come at last to that to which his whole training had been leading him he was ready now to

> "Burn his soul out in showing men the truth."

What his classmates said of him shows how strong and respected he was in this Christian service :

"We know that in all cases and at all times he sought to right errors . . . always speaking a good word on the side of Christianity and setting the example by the excellence of his own life."

"I was a classmate of his for years, coming into closest contact with him and learned to appreciate his manliness and strength of character and was attracted ever by his personal magnetism."

"I was associated with him four years and in that time he was the same sincere, upright boy—and always so. It is a great source of consolation to all of us to remember his character."

"I never knew a more manly fellow."

While another who had known him longer writes of "the good pure life he led," and of the delight of "the thought that he was blameless in character." The Christian Association after his death "bore testimony to his Christian life, his untiring work in his Master's service and his uplifting influence upon his fellow students."

A signal illustration of Hugh's intensity of purpose and determination was exhibited in his last year in college. During a snow blockade which prevented the running of trains and all intercourse between the State College and his home, twelve miles away, by the ordinary means of conveyance, he walked the entire distance, most of the way on the tops of the fences. He was naturally much exhausted by the journey and, as a result, had a serious affection of the eyes which pre-

vented his carrying on his studies. He was fortunate, however, in having among his friends several young women who had been graduated from college and who were familar with the subjects then engaging his attention. Three or four of them were willing to give him an hour each day and, availing himself of their invitation, he took up the studies of the senior year with them and, by having them read to and discuss the subjects with him, was enabled to keep up with the work of the class. One of those who read to him said:

"I was especially struck with his power of retaining what was read to him, as he sat with his eyes closed while I read page after page of chemical analysis and formulæ. I would test him by going back a page or two and rereading but I never could catch him, and in asking him questions found he had understood and remembered everything of importance."

Among Hugh's papers were four or five simple little outlines for Bible talks which, as the dates marked in the corner show, were given at college during the latter half of his senior year or on visits to his home at Bellefonte:

"THE HOLY SPIRIT. Conditions. Acts ii. 38. Repent and be Baptized. 1. We have received the Holy Spirit. 1 Cor. iii. 16; vi. 19; 2 Cor. vi. 16. To abide we must be already there. 2. Fullness,

Acts ii. 4; vi. 5; ix. 17. 3. How shall we be filled? Surrender our lives. Romans v. 5."

"BELIEVER'S SAFETY. Grace is what God has done for us. Eph. ii. 8. Sins cast away. Where? Isa. xxxviii. 17. How far? Psalm ciii. 12. Blotted out. Isa. xliv. 22. Forgotten. Heb. viii. 12. All this God has done for me. *Now are* we the sons of God. 1 John iii. 1, 2; John v. 24; Rev. i. 18; John xiv. 19. Belong to God. How long? Sealed. Rewarded for our works. Eph. iv. 30. Held by God's hand. John x. 29. Kept not by faith but through faith by the power of God. Isa. xli. 13."

"BELIEF AND UNBELIEF. Mark ix. 14–29, especially verses 23, 24. To the sinner. Belief. John iii. 16; v. 24; iii. 36. Unbelief. John iii. 18, 36. To the converted. Belief. Matt. xxi. 21, 22; Mark ix. 23f. Unbelief. Heb. xi. 6; Matt. xiii. 58."

"BUILDING. 1 Cor. iii. 10. Character forming now. Influence upon posterity. Second Commandment. Lowell. Service. Heredity. Orr's theory. "Great responsibility resting upon each generation since its actions are helping to mould the character of its posterity," p. 254. Everyday life. Examples. Influence upon ourselves. 1 Cor. iii. 17; 2 Cor. v. 10. Need we be careful? College men. Remedy. Jude 24, 25."

"MATT. XXIV. 32; LUKE XXI. Solemn thought, nearer home *to-day* than ever been before. Sure. Death or His coming. Christ's coming. Certain. Testimony. Christ. John xiv. 13. Angels. Acts i. 11. Apostles. 1 Thess. iv. 16. Signs. Jews. Worldliness. Anti-Christ. Gospel preached to all world. Matt. xxiv. 14; Rom. x. 18; Acts ii. 5; Col. i. 23. Watch."

A few months before his graduation a renewed call came to Hugh to succeed his brother Gilbert as college secretary of the Young Men's Christian Associations of Pennsylvania, Gilbert having been called to take part of the general work among the colleges of the whole country. Hugh's plans had been carefully thought out, though they were not very definite. They involved a business career, perhaps in the west, but he took up the new call as the possible summons of God. This call had first come to Hugh early in his senior year. His brother Gilbert writes:

"The State Convention of the Associations met in Johnstown in the fall of '94.

"Hugh was reluctant to go, but finally consented. He spoke for a few minutes about the work for students at one of the evening meetings in which several students spoke on different phases of the work.

"If I remember correctly, Hugh had been spoken to before the convention about taking my place in the State College work the next fall. From the first mention of it he seemed to be rather fearful that he was being drawn into something that would interfere with his ambition to be a Christian business man, and layman like his father. Once, before he declined the first call, he was reminded that it was for only one year, —that the end of the year, when he knew more about the work and his fitness for it, would be time enough to decide about business. He replied, 'but I'm afraid if I ever get into this kind of work, I never can get out.' "

But the call was repeated and he could not escape from it. One of his friends writes of the struggle he passed through in connection with it:

"At this time Hugh was contemplating taking a post-graduate course at the State College, in order that he might continue his interest and work in his fraternity and the Y. M. C. A. I saw him constantly during this period of his life and know something of the struggle he underwent. It was not unusual for him to spend a whole evening discussing the subject and bringing forth every conceivable proposition why he should not accept, most prominent being his incapability to fill the position and the feeling that his own life would not permit him to guide and influence young men. Although he seemed determined to decline I always felt that in his heart he could not, for he never left me without a request for more earnest prayer in the matter, asking especially that the Lord might make his way so plain that he could not make a mistake and that if his Master wanted him he might go gladly. He declined at first after a long and hard fight. But all felt that his decision, though emphatic, was *not* final.

"Toward spring and after Mr. Bard became State Secretary, Hugh was asked to consider the call again. After much prayer he went one evening to prayer meeting, having asked the Lord to make very plain to him that night His wishes for him. The text for the evening was Acts viii. 26. 'And the angel of the Lord spake unto Philip saying, Arise and go toward the south, . . . and he arose and went.' A very striking hymn was given out which I do not recall and Hugh said he felt so sure that the service was a direct answer to his prayers that what had been like a heavy cloud

hanging over him for months seemed to roll away and he decided there and then to give his life up to this work for a year at least. He very often remarked, 'I have only taken this for a year to help them out and because I feel the Lord wants me, but after that I expect to go into business.' After the decision was made he seemed perfectly peaceful and contented and I never heard him regret for a moment that he had done so, but on the contrary his interest and enthusiasm grew and deepened steadily and he would often say, 'Oh I am so glad I am in this work. It would have been fearful if I had refused.'"

When the long struggle between inclination and duty was over he wrote on March 11, 1895, to Mr. John R. Mott, the Senior College Secretary of the International Committee of the Young Men's Christian Associations.

"My dear Mr. Mott:

"Since receiving your letter, Mr. Bard, our State Secretary, has visited us and partially as a result I have decided to go into the work for the present, giving them from six to nine months per year. I had other plans in view, but for about three years I have been calling for hymn No. 107 of Gospel Hymns No. 5 in about all the meetings I have attended—'My Jesus, as thou wilt,' and it seemed that the spirit of the hymn should be a guide to me in this the first call that has cost me very much to obey. So you will find me next year, if God permits, doing what I can, with His help, in our Pennsylvania colleges.

"Very sincerely,

"Hugh McA. Beaver."

The decision once made there was no looking back and Hugh went in April to the conference of presidents of the College Associations of the State in order to meet the men and learn as much as possible about the work. Like Sir Griflet he was "but young and late made knight," but as Merlin prophesied of Sir Tor, he was to "prove a noble knight of prowess, as good as any is living, and gentle and courteous, and full of good parts, and passing true of his promise, and never to do outrage." So those who had best opportunity to study Hugh believed. President George W. Atherton, of State College, recalling Hugh's college life speaks of this great promise he gave:

"I knew Hugh Beaver very well before he entered college, during his four years in college, and subsequently almost to the close of his life. He was a person who could hardly fail to attract attention wherever he was. He struck you at once as a frank, hearty, fearless fellow, perfectly confident of himself, forward and aggressive, without conceit, and, at the same time, as considerate of the rights and feelings and interests of others as he was ready to defend his own. He had also, in an unusual degree, a quick appreciation of the proprieties, even in the midst of his most impulsive moods, and a certain chivalrous and most winning deference to rightful authority or precedence. His impulsiveness and intentness on the purpose which, for the time, absorbed him, led him sometimes into forgetfulness and inconsiderateness; but even that was so tempered by the general tone

and spirit of his bearing that it could never be misunderstood or taken as an occasion of serious offence.

"I well remember my first real view of him as a college student. It was while he was a freshman, during a period when the boisterous spirit of rivalry between his own class and the sophomores was at its height. The freshmen had evidently prearranged a 'rush' upon the sophomores in the main college hall, at a time when the latter class was least likely to expect it. Beaver went into the affair as if he felt it to be his own personal matter. In fact, there were circumstances connected with it which led me to think that he had planned it. His active, wiry, alert form was in the thickest of the mêlée and one might have thought him engaged in a charge on the battlefield, so intent and absorbed was he in leading the struggle. I happened to be near and went at once into the midst of the combatants and stopped the disorder. Beaver was too much occupied to see me at first, but when I spoke to him his bearing and manner instantly changed, he recognized my right to intervene, accepted it without a word of dissent, and was once again an orderly college student, instead of a leader in a struggling mob.

"This first scene was fairly typical of his entire career in college. He was sufficiently attentive to his duties to maintain creditable rank as a student, but never worked for high grades or devoted any more than the necessary time to subjects in which he had no special interest. In the case of subjects for which he had a fondness, no man was more inquisitive and eager and receptive. He had, too, an almost intuitive perception of the leading principles of such subjects, which made his questions always suggestive of a kind of intellectual enthusiasm that gave

promise of brilliant achievements in any direction which should really attract his efforts. He seemed to find an abundance of time for whatever concerned the varied activities of general student life. He was not of sufficiently vigorous constitution to enter into athletic contests himself, but no champion on the field had greater enthusiasm for them. I think it is safe to say that no one in college, during his time, did more to stimulate and guide the activities of the students in that direction, and no one devoted more time and effort to making athletic sports popular and successful and at the same time thoroughly manly. He entered into the successes of his fellow students as enthusiastically as if they had been his own personal achievements. Neither the heat of the sun nor the chilling storms of autumn, neither mud nor dust nor any other thing could prevent him from appearing upon the scene of every athletic contest, and he entered into it as if there was nothing else in life quite so well worth doing.

"I may perhaps be allowed to mention an incident of a more closely personal kind because it illustrates so well the two sides of his nature which I have above alluded to. It occurred during the season of the Columbian Exposition at Chicago. The college session was very near its close, examinations were over, and all his college duties were ended, except the annual military drill. A group of his most intimate friends had arranged to go to Chicago together at that time and he had planned to accompany them. He naturally felt that a trip under such circumstances would be extremely pleasant and that for that purpose he ought to be excused from attendance at drill. He accordingly applied for leave of absence, and with an air of unquestioning confidence that it would,

of course, be granted. I should have been more than glad to comply with his request, for I perfectly appreciated the situation and greatly regretted it; but I felt obliged to remind him that it had been found necessary to refuse all absences from that specific duty, except on the ground of absolute and unavoidable necessity. He urged his case with great earnestness but with perfect courtesy and propriety and he had so set his heart on going that he seemed strongly inclined to carry out his purpose even though it involved certain suspension. At this point I made a sudden and complete change in the basis of our talk. I dropped the attitude of a college officer dealing with a student, and addressed him as an intelligent and responsible man. I said, in substance, and almost in words, 'Hugh, there are two points involved in this matter which you cannot afford to overlook. In the first place, you know that, while you have never sought any privileges or concessions which could not be as freely granted to other students as to yourself, yet if an exception were made in your favor in this case, it would be at once attributed not to the force of justifying circumstances but wholly and exclusively to the supposed fact of your being supported by influential outside friends of the college. While you know and I know that such a suggestion would be unjust to you and to the college, no amount of assertion could remove that injurious impression. You have no right to place yourself or your friends or the college in such a position. In the next place, you have reached a time of life when you must accept the full responsibility for your own judgments and conduct. Your plain duty now calls you in one direction, and your strong personal inclination calls you in another. You will find that it

is a part of the necessary discipline of life to do hard and disagreeable things in the line of your duty, and often in the face of the most urgent inclinations to the contrary. Unless you learn that lesson you will fail in the most essential element of your training as a man and a Christian. You understand perfectly well, too, that any act of insubordination on your part, as an officer in the battalion, could not fail to do injury to others as well as to yourself. No man can ever *command* well who has not first learned to *obey* well.'

"It was a fine thing to witness the intense conflict with himself through which he then passed. He stood irresolute, staggered, but at first apparently unmoved from his original purpose. The struggle evidently stirred his whole being. Presently he said, 'If I felt it to be my duty of course I should stay, but I don't.' I replied, 'Your duty is to do the task which is regularly assigned to you until some other assigned task calls you away from it.' He went away to think it over. He gave up his project and attended to his duty at the drill. He did it with as much heartiness and thoroughness and appearance of interest as he had ever shown, never, so far as I knew, at that time or afterward, betraying the slightest sign of reluctance or resentment.

"This twofold nature, an impulsive and enthusiastic interest in the affairs of the moment and, on the other hand, a high and steadfast conscientiousness of purpose was perhaps his most striking characteristic. The former not infrequently led him to forget duties or requirements in the routine of college life which properly demanded attention, but his balance of judgment ultimately asserted itself. He more than once failed to obtain excuses within the time required by college rules, for absences necessarily in-

curred, till his record reached the danger point. Had a stranger to whom the fibre of the man was unknown, seen this record, he might have formed a most unjust estimate of his attention to duty. But those who knew him recall among instances illustrating the intense earnestness of his character, a conspicuous occasion one winter, when he was anxious to keep an engagement in Bellefonte. The day previous a remarkably heavy snowstorm occurred, completely blocking the railroad and the highways for all ordinary travel. Beaver waited till afternoon, only to see the storm increase, and then, in spite of the remonstrances of his friends, set out to walk the distance of nearly twelve miles over practically impassable roads. It proved to be, as his friends had feared, a most hazardous undertaking, and we learned afterward that many times he was obliged to get down and roll over drifts to prevent sinking beneath them. But he met his appointment.

"Toward the close of his college career and for a period after his graduation I had occasion to observe his aptitude for business affairs. The fraternity to which he belonged was having a house built on the college premises, and he, as a member of a committee representing the fraternity, had occasion two or three times, to appear before a committee of the board of trustees for the purpose of agreeing upon final arrangements respecting the property. His clearness of conception, his careful study of all the elements involved in claims and counter claims, his directness in stating his own case and, in general, his many sided comprehension of every subject considered were to me a revelation of skill and resources which gave me, for the first time, an impression of great reserved power.

"This impression was signally deepened in the course of my last two or three talks with him during the year before his death. He was no longer a college student. He had heard an inward voice and seen an inward vision beckoning him to devote himself to the work of helping other young men. He had seen and entered upon the way in which he believed he could do it. All his enthusiasms were now becoming blended in one great overmastering enthusiasm, and his whole manner was that of a man inspired by a single noble aim. But, with it all, was the same cool and skillful practical judgment which he had shown in the transaction of business for his fraternity, leading him to the most painstaking study of the adaptation of means to ends. There was an utter absence of self-consciousness or conceit, coupled with absolute confidence in his power to accomplish his objects. It was the nearest approach I have ever seen to a great enthusiasm acting on business principles. In my very last conversation with him I found that he had become interested in Captain Pratt's work at the Carlisle Indian School and was now revolving in his mind the whole problem of uplifting, civilizing, educating and Christianizing that race. He had made himself familiar with the records of individual students; knew what they were doing, what their plans were, what their qualities and fitnesses were, and was setting himself to find out how he could best help them.

"It may seem somewhat like exaggeration, but it is the simple truth to say that no young man has ever given me such an impression of almost limitless power, and possibility for a great career as did Hugh Beaver in that last interview. A few months later, during a temporary absence in Europe, I heard of

his death with a stunned sense of incredulousness. It did not seem possible that such a force could have been so suddenly quenched, and my only hope in writing these brief notes is that they may help somewhat in keeping alive in the minds of young men the influences which in his too short life he had already set in motion."

One of Hugh's college professors added this loving testimony:

"The first year that I served here as 'division officer' it was my good fortune to have on my lists Hugh and his friend, Mr. B. They gave me a good bit of trouble, for what one did the other wanted to do, so that their absenteeism was usually paired as I might say. Hugh would work the system of 'cuts' for all it was worth and Mr. B. would generally follow suit. I never knew Hugh to transgress the limit, but time and again he kept me on the 'qui vive' to see that the system was not misused.

"In February, 1895, a severe snowstorm visited this part of Pennsylvania. The thermometer for three days did not rise higher than six degrees below zero. The snow was piled three feet high on an average and drifts filled the roads so that for miles together travelling had to be done through the fields. The night when the storm proved the worst, Hugh started home to Bellefonte and walked the entire twelve miles (no train could run at that time). I heard about it; that he got to Bellefonte with great difficulty. He was so badly disabled as not to appear in college for a few days following. But when he had assigned his reasons (for his absence), I remarked to him that a man who had pluck enough to face that storm because he

wanted to get home, need not render me any other excuse.

"Genial, sunny, alert,—oh how lovely he was! Many an hour of my life at State College, when I first came, was made happy as if with spring-sunlight by Hugh's broad smile and the twinkle of his eyes. We talked moral questions. We talked religious questions. We talked Northfield—and particularly so as it was near my old home of so many years.

"I have taught more than a quarter century. I never had a more genial, manly man under my instruction than Hugh. He had the stuff saints are made of. . . . When I think of the white-robed company to which he has gone and to which one of my own has but just departed, I cannot help praying at times, 'O God that I were there.'

"'Oh sweet and blessed country
The home of God's elect.'"

The following testimony from a fellow student may be added:

"He was always active; always temperate in all things; regular in the amount of sleep, caring for the body and health; notably regular in such things for a boy liberated from the restraints of home. Always cordial and sincere toward all students regardless of their type. A hand-shake, a kindly inquiry, a good greeting to all after a separation, such as vacation or any absence. This attitude was constant and not subject to moods. Hugh was full of respect and love for all, and won the same from all the fellows in contact with him.

"He was charitable in judgment. I have heard

him say, when a weaker fellow was being condemned for a failing, 'Yes, but you do not know what he may have had to contend with within himself.' This was a general reply to those of harsher judgment.

"Hugh's mannerisms were those of an enthusiastic, warm-hearted, broad-minded, congenial fellow; fond of companions and always alert to lend a helping hand and to drop a kind word. His presence invariably 'brightened a crowd up,' and a low plane of conversation was not tolerated by those fellows who would do so under other circumstances. Hugh was a good and conscientious student; stood well up in his class; a thorough collegian, but not a bookworm. Outside of his physique, he was what college men style, 'A representative college man.'"

V

FIRST MONTHS OF WORK IN PENNSYLVANIA

"My good blade carves the casques of men,
My tough lance thrusteth sure,
My strength is as the strength of ten,
Because my heart is pure."—Tennyson, *Sir Galahad.*

THE summer of 1895 was spent at Bellefonte with the exception of the last week of June and the first two weeks of July, during which Hugh attended the conference for college men, at Northfield. Hugh was receiving rather than giving at this conference. He felt his immaturity and inexperience and was not ready yet to take many responsibilities of leadership. Extracts from his notebook will show what truths were appealing to him and will illustrate also his free simple ways of stating what he heard:

"Importance of Bible study to individual student, to the church, to the association. Upon this hangs all. Are the meetings cold? Do the men lack desire to do personal work. Look to your Bible study."

"John vi. 27. Speak only as loud as you live."

"No elective studies in Christ's school. Leave evil habits. Do you scratch the frost off the window panes? Heat up the room, the frost melts. Take care to whom you give the night key of your heart."

"Qualifications for the ministry. 1. Ability to

speak—physical and mental. 2. Hunger after truth. Love your Bible. 3. A love for your Lord. 4. A hunger for souls. 5. Immovable faith in the Bible."

"Dr. Mabie says, 'I thank God that in my college days I had a roommate who talked to me of spiritual things,—the greatest blessing of my college course.'"

"Never will you be filled with God's spirit until you are occupied with Jesus. Do not wait for the feeling of power. When we are weak, then are we strong."

"Dr. Cuyler said, 'Remember that you represent Jesus Christ in that college. Do men see you represent Him on the campus and in the classroom. God help you, young brother, to get your hand on some man's shoulder for Christ, that the grasp may outlive you. The secret of Spurgeon's power was his prayers. If we can't pray, we can't preach. Keep faith alert.'"

"Exodus xxv. 1–8. Mr. Moody says, 'Gold has no value in heaven, but to man, it is nearest his heart and God wants heart-service. He wants the best we have. I'm glad He wants the goat's hair too. There are many in fine purple, but, bless you, the goat hair's more plenty.'"

"Personal life of students in college the great cause of success or failure. Make us pure!"

"We want men of no uncertain tone in life. God give us men of that stamp. Help me, Lord, so to live."

"If we have not gained victory for ourselves, we are the last persons to try to help others. The lust of the flesh we must overcome. God help us. To him that overcometh shall I"—

Hugh's friend who has been already quoted in

connection with the development of his spiritual life says that at this conference Hugh

"Took more active part in the work and his interest deepened greatly, but in contrast to his last year at Northfield, I think this conference and the former one are characterized by a spirit of changeableness. He told me in the meetings he would be so full and feel so happy that he was sure his life would be different, but often before the day was over he had become indifferent to what he knew were his Master's desires for him. His last year at Northfield was the reverse. Temptations seemed wiped out of his nature and he told me instead of it's being hard for him to pray in public he longed for the opportunity.

"It was during the conference of '95 that he shrank from being asked to pray in public."

Hugh had charge of the Fourth of July celebration at this conference, and he was chairman of the Athletics Committee, positions of considerable prominence among the students.

On returning home after Northfield he sent his account of travelling expenses to the office of the State Committee of the Pennsylvania Y. M. C. A., one of whose secretaries he now was, diminishing the amount, with characteristic conscientiousness, to what it would have cost if he had gone as cheaply as possible and saying: "Back again from Northfield and feeling much better prepared for the Fall than before, though the source of all strength still remains the same.

Wish you could have been with us there. Pennsylvania turned out 118 men. New York stood second with sixty-eight. If the blessing was in proportion we must expect great things during this coming year."

Some notes seem to indicate that he made a little study of the Bible teachings regarding the second coming of Christ during the summer and an outline of one talk on Luke viii. 26–39 is dated "Bellefonte, Aug. 4, 1895":

"Luke viii. 26–39. Man's condition. Ours. Lust. Appetite. Mind. Great Healer willing to fill us. Healed. In right mind. Are we? Father and Son. Asked Him to depart. Answered. Pharoah's prayer. Depart. Ex. x. 28, 29. Answer. Men to-day. Spirit depart. More convenient day. We know not hour. We want to be with Him. Possible. Lo, I am with you always even unto end. Tell others what great things He has done."

In September, Hugh entered actively upon his work among the students of Pennsylvania, who were gathered in forty-nine institutions, twenty-one colleges and universities, seven professional schools, eleven state normal schools, nine preparatory schools and one Indian industrial school. He made monthly reports of his work, indicating the institutions visited and the work done at each, and adding often some supplementary remarks and his correspondence, exceedingly scanty

before, became quite full. It will be possible accordingly to set forth the general course of his work and the revelation and development of his character in it largely in his own letters. These letters begin in his naturally earnest, breezy way:

"BLOOMSBURG, PA., September 7, 1895.

". . . Held two meetings at ——, one with members of committees, the other with students in general. In the latter meeting one man accepted Christ and later in a personal interview another. There seemed to be quite a number halting who could be reached if done at once. . . . The president of the association is a man of push but I fear rubs the wrong way very often. . . . Chairman of the Bible study committee is an old Prof. with no 'get up and dust' about him. Did all I could to wake him up."

"JERSEY SHORE, September 12, 1895.

". . . At Bloomsburg Normal School had meeting on Personal Purity for men alone. Six men accepted Christ. Personal interviews with five of them and quite a number of the other fellows. In the joint meeting in the evening one young man and one young woman accepted Him. . . . Pray for the men that have lately come out. A hard fight is ahead of some. May they go often to Him."

In the middle of the month he went back to his old college to be present when the year's work began, and reports "Met workers. 'Decision Meeting.' About forty new men made a stand for Christ, several for the first time. Meeting for students. Many new men reached."

In his new work he kept alive all his healthful interests. He writes from Washington, Pennsylvania, to his mother, on September 22d:

"Went to the telephone office last night and the man very kindly called up one of the Pittsburg papers to find out who had been successful in the international athletic meet in New York. When I found out that dear old Uncle Sam had more than used John Bull up I went to bed happy."

In accordance with this same interest he made an effort this month to get an active Christian man "a first-class baseball player" from Bloomsburg Normal School into the University of Pennsylvania. He wished to take a medical course but was poor and would have to go where the expense was least and to gain the influence of his strong Christian life in the University, Hugh endeavored to have financial assistance given to him.

Hugh did not find much life in the work at Washington and Jefferson, and two days after his visit writes back to one of the students:

"September 24, 1895.

"Just back from California (a school in Western Pennsylvania). Found all at work there. That's how she must be at W. & J. I think B. will prove a right hand man, and the two of you certainly knowing the source of all power, ought to be able to waken the men up. We can't sing, revive Thy work, can't

pray, revive Thy work, with any expectation of having our prayers answered, unless we are willing to allow God to use us, and to have Him use us we must get to work. We must have push of the right kind, and the Pres. in particular must be a wide-awake man. Keep in touch with the Master through prayer and Bible study and then do your *best*, and I am very sure He will honor your efforts. I think it might be well to talk matters over with B. *Keep him at it. Get at it yourself* and the Christian men will soon all be at work. Stop thinking you can't reach Frat. men. One good man reached may set the rest on fire. Pray much by name definitely, and then try to reach them personally. I am praying for you. He stands ready to help you. Let us do *all* we can at *once* for Him.

"Yours in His service,

"HUGH MCA. BEAVER.

"God bless you, old man."

Hugh's work was successful from the beginning. He saw, himself, that God was making use of him. From New Wilmington he wrote to his mother on September 26, "Held two meetings last night and had men with me in my room here at the hotel. I am very thankful that our Father has given me His power." But he believed that the secret of continued and enlarged power was prayer, and in this same letter he adds a request for prayer as he does also in a letter to Gettysburg, which also indicates what he was speaking about to the students:

"LANCASTER, PA., October 9, 1895.

". . . I find so far, talks on Bible study and prayer, or one of a general nature to stir up Christian men, or personal purity, are the subjects most needed. Of course it depends upon the men you get to the meetings what subjects should be chosen. . . . If talk is on line of character building or personal purity, earnest effort should be made to get non-Christians out to it.

"Trust you have been and will continue much in prayer as to my visit. I realize that apart from Him we can do nothing. Let us allow Him to use us. Arrange meeting or meetings as you think best, and we'll trust God for some blessing.

"Yours in His service,

"HUGH MCA. BEAVER."

"GETTYSBURG, PA., Oct. 13, 1895.

"MY DEAR MOTHER:

". . . To-day has been delightful. Two meetings with a large turnout. In the last only one empty seat left. God spoke to the men here and consequently my visit has been a very happy one. . . . T.'s letters help me very much. I always know she is praying for me and have faith in her prayers as well as in those of my many college friends.

"Affectionately, thy son,

"HUGH MCA. BEAVER."

On leaving Gettysburg he went to Mercersburg, where he reported "Conference with President, etc. Personal Purity Meeting. Twenty-seven men express desire to accept Christ. Personal interviews until one A. M." He was deeply

stirred here. The next day he wrote back from Shippensburg to two men who were evidently hesitating on the edge of open and manly confession of Christ.

"SHIPPENSBURG, Oct., 15, '95.

"DEAR R.:

"You will probably be surprised to hear from me, but you have occupied such a large place in my thoughts since last night, that I write at the risk of being thought forward.

"My prayers have been going up for you very often since our talk, for I realize what it means to let this matter go. When the call has come I know it is dangerous to simply neglect it. In the first place, it will be harder if you ever do make the stand than now. And secondly, you run a great risk in that you may so grieve the Spirit that He may not speak again. We know not when our time of preparation is to end, and when we may be called away. Please read in 4th chap. of James 13–17. I pray that He may speak through that.

"I enclose a card I found in my Bible as a marker. That is the entire matter in a nut shell. Not merely an intellectual belief, but that which takes Him as a personal Saviour; 1 John i. 8–10; 1 Tim. i. 15, 16. The thing that helps us most after accepting Christ is to confess Him openly. Surely we are not mean enough to be ashamed of our best friend; Rom. x. 9–11. Please get a Bible and look references up. May God lead you to decide at once.

"Write me if you feel like it to Bellefonte, Pa.

"Your sincere friend,

"HUGH MCA. BEAVER."

"SHIPPENSBURG, PA., Oct. 15, '95.

"MY DEAR H.:

"Here it goes even at the risk of surprising you. I wish I could have had a fuller talk with you last night. I pray you may make a bold stand for Christ, not a half-way acceptance, keeping it to yourself, but take Him to keep you pure. Get your Bible and read Rom. x. 9–13, and with His help do it. Honestly, old man, it will give you great peace and joy after you have done it. It may be hard, but we are manly enough to acknowledge a friendship that means to us what this one should. If you neglect to make a stand now, it will be much harder the next time, should God speak to you, and to be frank we are apt to become so hardened we do not hear His voice. We can never tell when our time of preparation will end, see James iv. 13–17. God help you to make a manly stand, both on account of what it will mean to you, and because I am sure it will help others, —may lead some one else to do likewise.

"If you have time and inclination I would be glad to have you write me. Bellefonte, Pa., will reach me, but do not feel compelled to write, only if you feel like it. I can't tell you how happy it will make me if you can tell me you have proved yourself a man. I pray for you.

"Sincerely your friend,

"HUGH MCA. BEAVER."

From Shippensburg Hugh wrote to Carlisle also regarding his visit there and the subjects it would be best to speak upon:

"As to character of meeting, if to Christian men there will be no difficulty, but if to student body, the

subject is important. If you have had no talk on Personal Purity and need it, that may be the best subject. God has blessed my efforts on that line. We know the need, but unless we can get men out to consider that need, I would rather not talk upon it. Whatever the subject I trust you and your men will be much in prayer about it, and that He may bless the effort. 'Apart from me ye can do nothing,' keep it in mind and look to Him for power.

"If possible, see Hawk of Indian School, if there is doubt about time of meetings. I pray that He may guide us as we decide upon a subject and then furnish the power to speak upon it."

Hugh had come to see the need of plain and honest speech on the subject of Personal Purity, and he was an unflinching enemy of all uncleanness. He was constantly speaking of the hideousness and sin of the spotted life. But he never lost that freshness and innocence of character which the over curiosity and prurient imagination of some advocates of social purity cause them to lose. Hugh kept a clean imagination and a pure heart and sought to think and speak about the awful vices of our life in such a way as to do himself least harm and others most good. He wrote at this time the following letter to a paper published in the interest of Purity:

"The Philanthropist,

"Box 2554, New York City.

"Enclosed find $1.00 for which please send me the Philanthropist's Social Purity and the White

Cross, one copy. Personal and Public Purity, one copy. That leaves twenty-five cents unaccounted for. Please send me some of your latest and best publications to that extent. The copy of the paper I have is old, and I take it for granted that many pamphlets have come out since. In my work as college secretary I have fought impurity. Through your paper I hope to be better prepared to fight it. The Holy Spirit has convicted scores of men of sin on this line, and in it more than any other, they have felt the uselessness of fighting in their own strength. Any information you may be able to give me as to recent publications will be appreciated."

Hugh signed a White Cross pledge which he carried in his Bible. It is dated at West Chester, Nov. 12, 1895, and reads:

'My strength is as the strength of ten
Because my heart is pure.'

"I, Hugh McA. Beaver,

"Promise by the Help of God

"1. To treat all women with respect and endeavor to protect them from wrong and degradation.

"2. To endeavor to put down all indecent language and coarse jests.

"3. To maintain the law of purity as equally binding upon men and women.

"4. To endeavor to spread these principles among my companions and to try to help my younger brothers.

"5. To use every possible means to fulfill the command, 'Keep thyself pure.'"

He also wore a little White Cross pin.

As he travelled about, Hugh kept remembrance of men whom he had met who needed further help, "to be jollied along" as he would have put it, and when the thought of such a man came to him he sat down and wrote back to him. He kept also a list of people to be prayed for in the front of his Bible. Thus he writes to a student at Mercersburg College:

"HAVERFORD COLLEGE, PA., Nov. 13, '95.

"MY DEAR OLD MAN:

"I have thought very often of you and your fellow students, and have hoped that you would find time to write me. My own time has been very fully occupied with my work else I would have written sooner. Let me hear from you just how things are moving with yourself and the fellows, particularly E. and some of the others that were interested that night. God grant that it may have been something more than a passing interest. Get your Bible and read the 2d chapter of 2 Tim. I want you to plan to get up to Northfield, Mass., next summer to the Students' Conference. It will begin June 26th, and lasts ten days. You can get the money all O. K. and should go. It will mean much to you.

"I send you a White Cross pledge. Wish I had had them with me when I was in Mercersburg.

"God keep you old boy very near to Himself, and that means we must try to keep near Him.

"Write me at Bellefonte.

"Your sincere friend,

"HUGH MCA. BEAVER."

Several days later Hugh was at Kutztown, Pennsylvania, at the school located there. A lecture in the evening obliged him to have his meeting at seven in the morning. During the day he had some time for quiet meditation, and the life that had been steadily deepening found expression in this deed of consecration, written on the back of the White Cross pledge already referred to, found after his death.

"KUTZTOWN, PA., NOV. 16, '95.

"'Just as I am,—Thy love unknown
Has broken every barrier down;
Now to be Thine, yea Thine alone
O Lamb of God, I come, I come.'

"This 16th day of November, 1895, I, Hugh McA. Beaver, do of my own free will, give myself, all that I am and have, entirely, unreservedly and unqualifiedly to Him, whom having not seen I love, on whom, though now I see Him not, I believe. Bought with a price, I give myself to Him who at the cost of His own blood purchased me. Now committing myself to Him who is able to guard me from stumbling and to set me before the presence of His glory without blemish in exceeding joy, I trust myself to Him, for all things, to be used as He shall see fit where He shall see fit. Sealed by the Holy Spirit, filled with the peace of God that passeth understanding, to Him be all glory, world without end. Amen.

"HUGH MCA. BEAVER.

"Jan. 19, '96, Phil. 4:19."

How Hugh came to make this deed he tells in the following letter to his mother:

"I had been having good meetings all along but I felt that there was a great yearning in my life that as yet had not been satisfied. At Kutztown it became so manifest that I slept poorly, so early in the morning I arose and asked God what was the matter, then I wrote out a deed giving myself absolutely to Him, to be used as He should see fit, where He should see fit, and then I simply trusted Him. Gradually that peace which passeth understanding has come upon me as never before.

"I conducted the meeting in the town Y. M. C. A. yesterday afternoon, and our Father spoke to five men, and to a great many more I am sure, but five indicated it to us in the meeting. My meeting at this college has been one that I dreaded greatly, yet God spoke there, and the Christian men seem roused. I'll not speak further, my eyes simply overflow with tears of quiet joy very often. My Bible study has been different to me, and my prayers little talks to Him. I pray God that nothing may ever come into my life to interrupt this sweet communion with Him. As I read 2d Cor. 4th chap. beginning with 7th verse it seemed that it was written especially for me. May our dear Heavenly Father be so near to us, so dear to us that the life we now live may be but the manifestation of the Christ-life. God grant it."

Plans had been made for December, including a visit to the State Convention of the Young Men's Christian Associations of Kentucky, where

Hugh had been asked to speak on the need of spiritual life. He had replied:

"Feeling that you could have better taken the topic yourself, as I am a very young man in the work in both senses, I take it with the idea that you and all interested will make it a special subject of prayer. We'll need a wide-awake spiritual life ourselves if we are to impress others with the need."

But he had been overtaxing his strength. He had written in September, "hot weather is hard on me," and when the weather grew cool he was hard on himself, working early and late, constantly travelling and more careful of his Master's business than of himself. On the 20th of November he went home with diphtheria, and his next letter is dated December 4th, to the Office Secretary of the Pennsylvania Y. M. C. A.

"DEAR FENCIL

"I feel like Jim Burdick. God bless you boy, I am still with you, though I did feel very much like Paul in Phil. i. 23–24, especially 23, now I have come to decide as he did, 24.

"I am sorry I could not turn my report in on time, but to-day is the first that I have been allowed to write and my head tells me I have done enough already. I took no rest days, intending to get home on the 23d to prepare for Ky. Conference, but found Meyerstown could not take me, and Fredericksburg no longer exists, a fact I had forgotten in making out my schedule. Took sick at Easton but stuck to

it in hope I could stand one more stop, Annville, and then take a few days' rest. Dr. says that was my mistake, but it's over now. I was sick when I addressed my meeting, but 2 Cor. iv. 7, led me to speak, notwithstanding. We had a good meeting. Very small, but God spoke to some of the men I am sure. Have put a good deal on W. because he has had experience in Assc'n wk. and has a mission in city Sunday night, so things have gone decidedly off. They claim best organization in student volunteer men, but had not more than ten freshmen at their reception and less than that at the decision meeting. One of their best men walked home with me all broken up, a student volunteer, but neglecting work in college. Pray for the work there. It's in a critical condition."

On the same day he wrote to Mr. Bard, the State Secretary having charge of the whole work, Hugh's having been solely the college department:

"Once more I am about, expecting to go downstairs in a few days, and then out of doors. I am not dangerous, even now, as I have been dipped in a bath guaranteed to kill everything but the bather. Doctor says I'll have to be a little more careful of my health; I go it too hard. I am resting now, see?"

One other letter written on the same day to a student at Mansfield shows that the interests of the work were uppermost in his thought:

"One important thing before I close: Every Assc'n in the state but yours elects Pres. for one

year. You should by all means do so. It takes a man some time to understand his business, as I have seen in many institutions. Cannot you have the change made so as to have the man at the Pres. Conference next April elected for a year? It is a matter that you can best look after before you retire from office. Be sure the right man is elected for the year then. Push, tact, above all a deep love for Him, whom though we have not seen we love, in whom, though now we see Him not, we believe; find such a man.

"May God bless you and your fellow workers, and may such a love for those about you come upon you that the hand to hand struggle may go on until they are brought to know Him.

"Yours in His work,

"HUGH MCA. BEAVER.

"My kindest regards to my friends."

His sickness had been very trying to him because it had isolated him and while he came later greatly to love Lowell's lines, which he often quoted:

> "If chosen souls could never be alone
> In deep 'mid silence open-doored to God
> No greatness ever had been dreamed or done.
> The nurse of full grown souls is solitude,"

he was too social and loving to like such long separation and in one of his last letters of the year he wrote, when the quarantine was off, "Can't tell you how I look forward to the Y. M. C. A. meeting here on Sunday. It has been a long time since I have met the Lord with others."

He had feared at times during his sickness that he might not get well and had written three farewell letters to be fumigated and sent to friends in case of his death. He said to his mother, also, "Mother dear, don't worry. If it is the Lord's will for me to have diphtheria it is all right, and I am happy. Only have the Bible texts where I can read them." When better he said to her, "I was in a strait betwixt two, having a desire to depart and be with Christ which is far better, but I guess He has more work for me here. If I had gone, mother dear, you shouldn't have grieved for me. You would know I was so happy and only a little way off. Then it wouldn't be long until we would all be together." Still it was only with him

> "High nature amorous of the good,
> But touched with no ascetic gloom."

For during his sickness while lying in bed he thought out a special plan for enlarging photographs and afterward made some fine enlargements of photographs he took of scenes in Centre County and in California. He was not content with the roll of Bible verses which hung on the wall and which he memorized. He asked also for an old Bible which could be burned after he had used it.

VI

A YEAR AMONG THE STUDENTS OF PENNSYLVANIA

This was King Arthur's dream. Him thought that there was come into this land many griffins and serpents and him thought that they burnt and slew all the people in the land, and then him thought that he fought with them, and that they did him passing great damage, and wounded him full sore; but at the last he slew them all.—Malory's *King Arthur*.

HUGH began in January, 1896, the last full year of his life. The four months already spent in work for students in Pennsylvania had shown more clearly the need and had fitted him more perfectly for the prosecution of the work. With increasing sagacity and deepening love and warmer zeal he gave himself for the young men of Pennsylvania, earnestly striving to persuade them to accept life abundantly from Christ. During January he visited only the Normal School at West Chester and Professor F. H. Green who was one of his most intimate friends. This was the way he arranged for his visit:

"BELLEFONTE, PA., Jan 20, '96.

"MY DEAR PROF.:

"I am going to do a nervy thing; invite myself to visit you for a few days. I have had Diphtheria followed up by LaGrippe and the Doctor will not allow me to do much work, but has consented to a short trip in Feb. I want to be a silent

member of your Training Class some Sunday early in that month, if you will allow me. Would it suit you to have me with you from a Friday P. M. to Monday A. M. either Jan. 31–Feb. 3, or Feb. 7–10? If so which Sunday would suit you the better? I do not want to have any work, just a visit with you and the instruction in your Training Class. Just between us, I have been asked to take the Training Class at the Pacific Slope School in May, and am looking for suggestions. The Training Class at Northfield did not suit me fully, so I go to West Chester. Can you let me hear from you at an early date so that I can arrange trip to suit. Tell me frankly if date or visit does not suit you, and I'll appreciate it all the more.

"God bless you and your work.

"Cordially yours,

"HUGH MCA. BEAVER.

"PROF. F. H. GREEN,

"West Chester, Pa."

Among the letters written this month is one which shows the practical interest he took in the men he met and his rare fidelity to the claims of the best friendship, as well as his comradely way of helping men. It was written to a student at Lafayette College:

"As to an Evangelist, I cannot think of any one that I could be sure of filling the bill. I'll talk it over with Mr. Bard, and let you know if he has any one in mind. There seems to be a great lack of men fitted to do work of that kind, especially with college students. We'll have to pray the Lord of the Harvest to send forth laborers, and that very soon. God will

surely bless the effort you are making and wonderfully develop the workers for the field if we will allow Him the right of way. I expect to go up to State College this week and will ask them to keep your request in mind. I think your plans excellent, and will be much in prayer that leaders, workers, and those worked for may be led by Him.

"One thing before I close, of a personal nature. I have put myself in your place and decided I would want you to speak to me in the same way. During my visits I heard of you from several and of the work you were doing, with one criticism: 'The only trouble is, he is inclined to talk too fast.' I know we all have our personal traits, some that strike others as peculiar. From what I have heard, that must be yours. I speak frankly because I want you to treat me the same way, and because it is easier overcome early in life. I'll appreciate anything you can tell me in regard to my own speaking that you have noticed as peculiar. I intended to speak to you while I was at Easton, but my illness compelled me to leave sooner than I expected. I was so sick during the night that I left for home on the early train in the morning. Feared I never could reach there I was so ill. Diphtheria had fully developed by Thursday morning, but after a long and painful sickness I am about once more; though not able to do much work, I can pray for you. Trust you will pardon me for speaking so frankly, and let me hear from you again.

"I remain,

"Yours in His service,

"HUGH MCA. BEAVER."

On his way to West Chester he stopped at Harrisburg and went over the governor's house

where the family had lived for four years and the next day wrote to his mother, "Everything in the house has been changed and it simply looks out of sight now. It must have taken a pile of money to do it though. To me it is a wonderful improvement."

The doctor had warned Hugh that he "must go slow," but that advice is easy to give and hard to take and Hugh was at his work again in February as intensely as ever. One week was spent in Philadelphia at the University, the College of Pharmacy, Hahnemann Medical College, and the Medico-Chirurgical and Haverford College. "In the medical colleges," he reported, "work is becoming well founded. Christian men lifeless to great extent. Haverford is manifesting great interest. From fifteen to twenty men indicate a desire to lead Christian lives. Christian workers wide awake." Toward the close of the month on his way to Towanda Hugh was taken sick and went home again. This disconcerted him quite a little. "That last flunk-out of mine," he wrote a few days later, "rather discourages a fellow. Cold weather does not seem to agree with one in my present condition, but we'll hope for the best."

On February 20th the new fraternity house, at State College, of Hugh's fraternity, Beta Theta Pi, was destroyed by fire. Hugh had main-

tained the warmest interest in the society, and was kept informed about all its affairs even to the admission of new freshmen. He heard at once of the loss. The answer he made and the spirit which marked him in this enterprise and in all his work among students are set forth in some notes kindly furnished by H. Walton Mitchell, Esq., of Pittsburg, Pennsylvania, who was a graduate of State College and president of the Alpha Upsilon Chapter of the fraternity:

"When the fire swept away the new fraternity house in a few months after it had been occupied no disconsolate cry went up from him. His first message was, 'We must prepare to rebuild at once,' and it was done. He immediately took hold of the rebuilding, and we have now a house better than the one destroyed. Hugh lived long enough to see the work finished and the Chapter at home once more. As the boys annually return to enjoy the pleasantries of college life for a season, and renew the happy associations of Chapter days, there will be missing the hearty welcome from one of the jolliest boys. The name of Hugh Beaver is inseparably associated with the Alpha Upsilon house, and it stands as a monument to him.

"Hugh came face to face with a serious problem ere he was graduated from college. In his senior year an invitation came to him to enter the college work of the Y. M. C. A. of this state. He had, I think, planned for himself a business career. He had had some experience in this line and showed unusual ability. His friends were sure a successful

business life lay before him. After weeks of thought and prayer he cast aside the prospect of wealth and preferment and took up the work in which he was engaged to the last. A great conflict preceded the decision. There was no regret ever felt by him. On the contrary he was always happy. He was sure he was right. In whatever he was actively associated he believed in it heartily, and his enthusiasm was always contagious. In his opinion there was no place like Bellefonte, his home town. Pennsylvania State College could do as much for a young man as any other institution, and much more than the majority of colleges. A victory by one of his own college teams was more of an event than the contest between the teams of two of the foremost universities. In his fraternity was the inspiration to loftiest motives and highest ideals. It was this pride and enthusiasm that carried things, and that commended his religious work to men. His conduct seemed to say, It is the best thing in the world and you ought to have it.

"He had been instrumental in consummating a business arrangement which had been the subject of a great deal of thought to him and his associates in the project. In a five page letter he interjected an exclamation here and there calculated to stir up the most doubtful. The opening sentence was, 'Things seem to be falling our way,' and the letter concluded with, 'Hurrah for us.'

"There need be little said of his faith. That was abundant. Concerning a series of meetings he conducted among students of medicine, he wrote, 'Medical students are a hard lot but the power of God can reach them as well as others.'

"A friend pointed out to him the splendid opportunity for success before him if he would read law and

take up his father's work, or if not that, his business qualifications would insure him large financial returns. Hugh was then in his second year of Y. M. C. A. work. His answer came quickly as he said, 'Old man, I am not laying up my treasure here.'

"He was affectionate to more than the usual degree. During one of the college commencement celebrations a crowd of young men were indulging in drink late in the night. Among them was one who had grown up with Hugh and a schoolmate from early years. Hugh heard of the spree, hunted the boy up and followed him around endeavoring to induce him to go to his room. He had been indulging sufficiently to make him obstinate, and Hugh was rebuffed and his principles slurred. However he clung to the boy and after a long siege well on to morning, succeeded in getting him to his room and to bed. I believe this same young man later united with the church.

"The popularity of Hugh Beaver was not confined to those interested in religious work. In college he was a leader in promoting athletics. In social affairs he was a favorite. His manliness won for him the esteem of all who knew him."

In rebuilding the fraternity house Hugh showed even more remarkable business ability than he had revealed before. He was carrying on, of course, his work among the students of the state without interruption, but at the same time he handled the contracts, and all the loans and mortgages connected with the building enterprise. The house cost about $13,200 and a great

deal of shrewdness was required to provide this with the scanty credits at the disposal of the chapter. One of Hugh's triumphs in connection with this movement was the way he secured a loan from a National Bank in the western part of the state. This exploit called out from one of his friends the expressive message, in broad college slang, "as a politician and nether limb manipulator, you are a screaming success."

At the beginning of March Hugh wrote, "The doctor does not want me to work this month, at least until it warms up." Accordingly he made fewer visits to colleges, but he used a good deal of strength in an effort once again to clear off the debt on the Young Men's Christian Association in the town of Bellefonte. "I am doing my best in the home association," he wrote. "We must get $1,400 at least by subscription to put things in shape and run to October 1st. I have $1,000 to raise yet. It's worse than the travelling work in using a man up, but I believe God has a big blessing for me in it. A fellow surely is inclined to get discouraged but the 'Lo I am with you always!' should keep him all O. K. . . . Remember to pray especially just now for work here. It's do or die this time. May God open men's hearts and purses." On the Sunday preceding this canvass for subscriptions Hugh has written in the small engagement record which he

kept intermittently henceforth, the three Bible references: "1 Cor. ii. 2; Phil. iv. 13; 2 Cor. xii. 9." He was feeling evidently the need of divine help. Often in these days he was sensible of great weakness and the consciousness of power would be succeeded by discouragement. He was coming to, but he had not found yet the secret of an even life, undisturbed by the fitfulness of mood or the alternation of hope and despondency. This writing of pertinent Bible verses on days of special feeling or thoughtfulness grew into a habit with him. On February 13th the reference is to Jude 24, 25. Occasionally in his diary for 1896, which was a small, oblong book for the waistcoat pocket, he made a few notes of catch words for his simple talks. Thus at Bucknell University on April 7, "Your life is hid with Christ in God. Work. Northfield. Studd. Lowell," and at Lancaster on April 11th, "One talent men. Responsibility placed upon Peter. Feed my Sheep," and on April 12th, which was Sunday, "James ii. 14. Northfield. Studd. Attract. Carlisle Indian Training Class. Carlyle. Chief End of man. Lowell's 'open-doored to God.' About Father's business. 2 Tim. iv. 6–8. 'I have fought.'"

Much of his correspondence this spring was in preparation for a conference at Carlisle, April 16–19, of the presidents of the associations in the

colleges of the state. Thirty men came and Hugh reported that it was "a successful conference, characterized by a spirit of prayer and deeper and more full consecration on the part of all." The object of this conference was to train these men for better work in their own institutions. Such subjects as the following were discussed: "The Association Field of Pennsylvania." "The Preparation of the President." "Place and Power of Prayer." "Duties of the President." "Finances and Records." "The Students' Movement." "Bible Study." "The Missionary Department." "The Fall Campaign." "Personal Work." "A Spiritual Awakening." "Our Policy for Next Year." Hugh discussed "The Fall Campaign," meaning thereby, the work done at the opening of the college year for new students. This was his outline:

"FALL CAMPAIGN.

"I. Object. 1. To lead the new students who are Christians to take a positive stand at once for Christ and to join in the work of the association for their fellow students. 2. To lead those who are not Christians to become followers of Christ. 3. To set right standard of Christian life and service for entire student body.

"II. Importance. 1. To the new student. (1) He is unattached. (2) He is looking for fellowship. (3) He is in danger. Why? (*a*) Because he is free from home influences. (*b*) Open to first impressions,

experience of His favor, and the power of His Spirit; without this no abiding faith or love or pity or strength. . . . It is simply the sense of entire nothingness which comes when we see how truly God is all and in which we make way for God to be all. . . . Every child of God is to be the witness . . . that it is nothing but a vessel, a channel through which the living God can manifest the riches of His wisdom, power and goodness. The root of all virtue and grace, of all faith and acceptable worship is that we know that we have nothing but what we receive and bow in deepest humility to wait upon God for it. . . . His service is the highest liberty,—the liberty from sin and self."

Hugh received an invitation this year to teach a Bible class at the Summer Bible Conference of students from colleges on the Pacific Coast, which was to be held at Cazadero, California, during the last ten days of May. He accepted this invitation although he wrote, "Personally I regret that you have not secured one better fitted to teach the class as my experience has been small. None at all as a teacher." Still he felt, as he said, that "the great need in all Christian work is for men able to do personal work and to do it they must be Bible students," and he was ready to do what he could. He left Bellefonte on May 13th. On May 17th his diary records "New Orleans. Col. i. 1–3. Help me, Father."

At Cazadero Hugh began his class with the

purpose of inciting the students to personal work for their fellows, intending at the close to turn from this line of thought to deepen if possible the spiritual lives of the men by some devotional Bible study. He asked each member of his class to answer in writing two questions, Have you ever been a member of a Workers' Training Class before? Can you describe some particular man whom you have tried to bring to Christ, and his difficulties? Almost none of the students answered the first question in the affirmative and some of their replies to the second show the problems Hugh had to deal with:

"A logical minded man, good in mathematics, etc., says he doesn't understand it. Guesses he'll wait and see. He is a good-hearted man and if he were really convinced, that is all that would be necessary."

"Bright man—has been an earnest worker in a very stimulating atmosphere. Has let go most of the things he has believed—says there's too much superstition among Christians, in the Church, in Y. M. C. A. work. Stumbles over miracles, inspiration, Christ as the Son of God, the power of prayer, etc."

"A very worldly boy. I prayed for him and showed him the way to Christ. He was convicted, promised me he would come to Christ. He went to prayer meeting one night with the intention of giving up, but after getting there made his excuse, 'not yet.' He drifted away and is now even worse than ever before in his life."

"A fellow was persuaded of the duty of accepting Christ, but did not want to give up his enjoyment of life and did not understand how the Christian life had any corresponding enjoyments."

"I have spoken to no man, except in a general way, of his belief in Christianity."

The written notes which Hugh prepared for this class were very scriptural and plain. The illustrations he supplied out of the life that he had lived and that the members of his class well understood:

"FIRST LESSON. *Importance of Personal Work as seen in the Bible.*

I. WEIGH CAREFULLY CHRIST'S LAST COMMANDS.

Matt. xxviii. 19, 20. Mark xvi. 15. Luke xxiv. 46–49. John xxi. 15–18. Acts i. 8.

(1) Methods.

(*a*) Preaching. Mark xvi. 15. Orig. Going into all the world *preach* the Gospel. Wherever you go, for whatever purpose, *preach* the g. n., *proclaim* the good news.

(*b*) Witnessing. Luke xxiv. 48. Ye are witnesses. Personal testimony.

(*c*) Teaching. Matt. xxviii. 19, 20. As having known the Great Teacher. Teaching them (*all* nations) to observe all things whatsoever I commanded *you*. Teach by life and word.

(*d*) Tending and feeding. John xxi. Simon. My sheep are scattered. *Gather* them together, tending and feeding them.

(2) Given to? Not to the Eleven only. Luke xxiv. 33, 48. Followers.

(3) What promises in connection with work to workers?

Lo I am with you alway.

Ye shall be baptized with the Holy Ghost.

Ye shall receive power. When?

Where was work to begin? Luke xxiv. 47. Ours? Luke viii. 39.

II. TEACHINGS OF CHRIST IN WHICH PERSONAL WORK IS IMPLIED.

Matt. iv. 19. Fishers of men. Luke v. 10.

Matt. x. Twelve instructed. x. 7. As ye go, preach.

Matt. x. 11. *Search* out who is worthy and there abide.

Matt. x. 42. Unto one of these little ones.

Matt. xviii. 12. Seek the lost sheep.

Matt. xviii. 15. Show thy brother his fault, him and thee alone.

Luke x. 37. Good Samaritan. Go thou and do likewise.

Luke xiv. 23. Go out into h. and h. and constrain them to come in.

Luke xxii. 32. When thou hast turned again stablish thy brethren.

John xxi. 15. Feed my lambs.

III. EXAMPLE OF CHRIST.—John's Gospel.

i. 35–40. Andrew.

i. 40–42. Andrew and Peter.

i. 43. Philip.

i. 45–51. Philip findeth Nathanael. Conversation with Christ.

iii. 1–15. Nicodemus. Ruler, a teacher. Admits Christ's authority but stumbles at His teaching.

iv. 1–42. Woman of Samaria. Alien race. Bad

reputation. Sinner convicted. First declaration of Messiahship.

iv. 46–54. Nobleman. Takes Christ at His word.

v. 1–18. Infirm man of Bethesda. Wouldest thou be made whole? Looks him up later to follow up with warning. Sin no more.

vi. 22–71. With men seeking loaves and fishes.

vii. 1–10. With His brothers, a bounty conference.

viii. 1–11. Woman taken in adultery. Tact. Sin no more.

ix. Man blind from birth. Findeth him again. Follows up work of restoring physical sight by giving spiritual sight.

xi. 10–27. Martha after death of Lazarus.

xx. 14–17. Mary Magdalene.

xx. 26–29. Thomas.

xxi. 15, 23. Peter.

IV. Practice of Early Christians.

John i. 40. Andrew first findeth his own brother.

John i. 45. Philip findeth Nathanael.

Acts viii. 26. Philip and Eunuch.

Acts viii. 35. Preached unto him. Preached. P. W.

Acts x. Peter and Cornelius.

" Second Lesson. *Incentives.*

1. Seek the incentives that moved Christ to work for the salvation of men as we find them in John's Gospel. iv. 17, 34, 35; v. 17; vi. 35–40; vii. 16–18; viii. 28, 29, 38, 42, 49, 50, 55; ix. 4; x. 10, 14–18; xi. 4; xii. 44–50; xiii. 1, 34; xiv. 2, 13, 16, 29, 31; xv. 8. His mission divine. 'He that sent me' sixteen places. Teaching not His own. Works, His that sent me.

2. Incentives to us.
   (1) John xx. 21. Even so send I *you*. 1 John ii. 17; iii. 22; v. 16.
   (2) Constraining love of Christ. 2 Cor. v. 11–21.
   (3) Multiply our lives. Peter.
   (4) James v. 20.
   (5) 2 Cor. v. 20, 21; vi. 1; ambassadors for Christ.

KEY 2 COR. V. 20.

"THIRD LESSON. *Qualifications.*

1. Knowledge that Christ saves and keeps. 1 John i.; iii. 24: Peter.
   1 Peter i. 3f.; ii. 24: Paul. Rom. i. 2 Tim. i. 12.
2. 2 Tim. i. 13, 14; ii. 2, 15; iii. 14–17.
3. Acts i. 4, 5, 8; ii. 4; iv. 8; vi. 3, 5, 10.
   Condition. Acts iv. 31; v. 32.
   Result. Boldness. Acts iv. 31, 19, 20; v. 29. Unity. Acts iv. 24, 32; ii. 46.
   Power. Acts vi. 8.
4. 1 Cor. ix. 22. Matt. iv. 19. John vi. 26.
5. John xv. 7.
6. John xiv. 26. *Teach. Bring. Remembrance.* John xvi. 7.

"FOURTH LESSON. *Hindrances.*

1. Natural diffidence. From what cause? Cure.
   (1) Slowness of speech. Ex. iv. 10. Cause. Cure. Ex. iv. 11, 12.
   Ex. and cure. Jer. i. 6–9. Cure. Isa. l. 4.
   (2) Timidity. 2 Tim. i. 6–8; 1 Cor. ii. 1–5. Ridicule. Jer. xx. 7–9.
2. Self-conceit. Luke xviii. 9–13; Job xii. 1–3. Cure. 1 Cor. x. 12; Phil. iii. 13, 14; Rom. xi. 20–23.

3. Love of ease. James iv. 17; John xiii. 17.
4. Inconsistent life. Effect on companions. Tree known by its fruits. Matt. vii. 15. On man himself. Out of the abundance of the heart his mouth speaketh. Luke vi. 45. Blind guide the blind. Luke vi. 39; 1 John ii. 1, 2; Psalm li. 7–13.
5. Beholding not the beam in thine own eye. What effect on companions? On man himself? How obey. Luke xi. 35. Self-examination. Psalm cxxxix. 23, 24.
6. False courtesy. Ezek. iii. 17–21; 1 Kings xx. 39.
7. Lack of experience. Matt. iv. 19.
8. Ignorance of the Bible. 1 Tim. iv. 12–16; Acts xvii. 11.
9. Failure to recognize opportunities. John iv. 34–36.
10. Satan's active interference. 1 Thess. ii. 18; 2 Cor. ii. 11."

No other lesson outlines are preserved, although there seems to have been one on "Simon Peter" with the references "Luke v. 4–11; Matt. xiv. 28–31; John vi. 66–69; Matt. xvi. 16; Mark ix. 5; John xiii. 6–11; Luke xxii. 31, 57, 61, 62; Mark xvi. 7; Luke xxiv. 34; John xxi. 15," and another on

"CHRIST AS A MAN OF PRAYER."

"1. His habits. Mark i. 35; Luke iv. 42; v. 16; Mark i. 45; Luke vi. 12; ix. 28; Matt. xiv. 23; Mark vi. 46; Luke xxii. 32; Matt. xxvi. 36.

2. His prayers. Matt. vi. 9; Luke x. 21; John xvii.; John xi. 41; Matt. xxvi. 36–45; Luke xxiii. 34, 46.
3. Now. Rom. viii. 34; Heb. vii. 25; ix. 24."

To two difficulties presented Hugh made these answers: "'Too much to give up.' Mark viii. 35–37; Matt. vi. 33; 1 John ii. 15–17; Rom. viii. 32; Heb. xi. 24–26. 'Can't hold out.' *1 Cor. x. 13;* 2 Cor. xii. 9; Jude 24, 25; Isa. xli. 10, 13; Phil. iv. 13."

Hugh greatly enjoyed this Cazadero conference.

"SUNDAY, May 24, 1896.

"MY DEAREST MOTHER:

"Just now I am up on one of the beautiful hills that overlook the valley in which our hotel is situated, having come up here for a quiet time in Bible study and prayer. Our day has been one in which prayer has had a very large place. Every session has been along that line and the afternoon we have for the most part come out to be alone with the Master. The conference has already proved to be a great blessing to all of us, and it is with great expectation that we await each day. . . . It is a most beautiful place here and we are delightfully fixed in every way. I am in splendid shape and am enjoying my work very much. Reporters are the greatest bane of my life. Already two of the Frisco papers have asked for my picture but I had none for them. I must close now and study. My own dear Father keep you all. A great deal of love to father with all you can take for yourself.

"Lovingly,

"HUGH."

"June 2, 1896.

"I am very well and happy after a most enjoyable and blessed time at Cazadero. The fellows were wonderfully blessed as were the speakers also. This pen is rank, so I'll close."

Hugh came back from his western trip much impressed with the open degradation of fallen women in some of the western cities. On the trip east he had a berth in the sleeping car near a man who was very ill with consumption. He talked to him several times and one day when the invalid was suffering very much Hugh sat alone for a long time praying that he might be relieved. That evening as Hugh was praying for the Y. M. C. A. meeting at home and for the Christian Endeavor Society, as was his custom, the invalid's attendant came to him and told him that the sufferer had just died.

In the latter part of June Hugh went to Northfield again. His notes were very scanty but he did more for others, and he especially spent himself in trying to have the delegates from Pennsylvania get as much good as possible to carry back to their institutions in the fall. His own report says succinctly. "Aided in organization of Pennsylvania delegations. In charge of whole delegation of 112 men representing twenty-eight institutions. Met leaders of delegations for conference on work. Visited these delegations.

Conducted four college conferences. Personal interviews." A friend who watched the whole of Hugh's spiritual development writes:

"He was still characterized at times by a feeling of changeableness and discouragement. But he took much more active part in the services, and seemed to have lost his fear and to be much more strongly impressed than the previous year. One phrase I recall which he so often repeated, 'How and why does the Master use such an unworthy and sinful child as I?' Tears often came to his eyes and he would turn his eyes to Heaven and ask forgiveness and implore the Lord to help him as he sat with me in the woods in the afternoon, and he would tell me how deplorably he failed in leading a Christlike life.

"He returned home very enthusiastic about the meetings. Seemed filled with the desire to start a series of summer meetings in 'old Pennsylvania' on the plan of Northfield, where those who could not go to the latter might have a similar opportunity. He often referred to this thought during the last year of his life."

On Tuesday, July 7, the day he left Northfield, is the entry in his diary, "But as many as received Him to them gave He power to become the children of God, even to them that believe on His name. John i. 12; 1 John iii. 3. Pure."

There have been held at Shikelimy, Bloomsburg and Eaglesmere in the three summers since 1896, conferences intended to meet this need which Hugh felt so keenly.

Each summer the National Guard of Pennsylvania, the State Militia, has an encampment, as is the custom with each division of the National Guard, and in July, 1896, fifteen regiments of infantry, three batteries of artillery and three companies of cavalry, numbering about eight thousand men, were encamped at Camp John Gibbon near Lewistown. It was an exceptional opportunity for reaching the young men of the state and Mr. Fred B. Shipp and Hugh Beaver were put in charge of the tents provided for the use of the soldiers by the Young Men's Christian Association, where newspapers, stationery, games and an organ and song books were supplied for the men. Small bills called the attention of the soldiers to the Association tent:

"ATTENTION!

These privileges are provided with the hope that you will use them. Then get

READY!!

and decide to visit the tent; make the acquaintance of the men in charge, who will

AIM!!!

to serve you in every way possible. So when you can lay aside your

FIRE!!!!

-arms for a brief time, make yourself at home in the Association tent.

WE WILL EXPECT YOU!"

Hugh's letters give an interesting insight into

this work; which is prefaced by an entry in his small diary for July 17, "By my Father's help."

"LEWISTOWN, PA., Saturday, July 18, 1896.
"MY DEAREST MOTHER:

"Here it goes for the first letter written in the Y. M. C. A. tent. My hands are very dirty from unpacking paper, etc., as the condition of this will bear me out. I guess I had better make haste in my writing for I fear we'll be rather busy and my time is not my own."

TO A FRIEND:

"LEWISTOWN, PA., Sunday, July 19, 1896.

"Shipp has had to go home for Sunday and I'm holding forth alone just at present. Our day has not been one of rest by any means, held two services in the tent, the first at ten o'clock and another at eleven. Tent was crowded and about 200 men on the outside. I'm staying over in the town, with a two-mile walk, between me and bed at the close of the night's work, so this boy is generally weary by the time he reaches his home. The men come up every now and then to talk with me. Be much in prayer for our little work here; the men seem to appreciate so much the little things we do for them. May God help us to help them for more than these little kindnesses that so soon fade from memory."

TO THE SAME FRIEND:

"July 21st, 1896.

"My time has been very freely occupied. Mr. Shipp has not been able to return on account of sickness,

so I have had my hands full. I am located over in town with an old Beta; being entertained at his home is very different from hunting up boarding-houses and meals. Seems as though Our Father was wonderfully kind to me in these little things as well as in the greater ones. I have had to speak every evening and from present indications will have to continue. God has been with me and we have had large crowds in spite of bad weather. Sunday night I was very much moved to see the hard old cases touched by the old, old story, nothing that I said of myself, simply what was given me at the last moment, for I changed the subject of my little talk as we were singing the hymn just before I was to speak. God convicted a number of sin and though I gave no invitation that could be accepted and indicated to us, men came up after the meeting to talk with us. Some to arrange to have a talk the next day, &c. I pray that many of these dear fellows may give their hearts to Christ during the encampment. We look for a great blessing this eve and God is willing, so that if we fail to receive, there must be the 'asking amiss' or that the life is wrong. You know I am very weak, very wicked, and I am sure your prayers will be answered some day. Perhaps I am not going to stay very long, that soon 'I shall be like Him for I shall see Him as He is,' for I surely have not been, here below. My thoughts and life have both been kept pure by His power during these days and I am sure they always can be if this boy would stay close to his Master's side.

"One bit of news without comment and I close. I received a letter from Mr. Moody asking me to come to his school at Mt. Hermon and teach the English Bible. Please say nothing about it to any

one EXCEPT the *Lord*. Be much in prayer that I may be guided."

Hugh wrote on the same day to his mother regarding this invitation to Mount Hermon:

"I suppose Gilbert has said something to you of Mr. Moody's plan for me. He wants me to come to Mount Hermon to teach English Bible. Work to begin this fall. . . . Please say *nothing at all* about it outside the family. Mr. Moody gave me a very warm talking to at Northfield. Wants an early favorable reply. Would my little mother want her boy that far away? I'll not decide until I return."

Hugh Beaver's ability to adapt himself to all conditions of life and all kinds of men was never better shown than in the way he won the hearts of these soldiers. At a memorial meeting after his death at the State Convention of the Associations of Pennsylvania, two delegates bore these testimonies to him:

"One of the lessons I got from Hugh," said one, "was at the Lewistown National Guard Encampment. We worked together, and one of the things that impressed me so much was his longing to be alone with God. There wasn't any place there except the fields and, I remember, up back of the headquarters there was a wheat shock and Hugh would say, 'Ed, pray for me. I am going up to be alone.' And I would watch him until he got up by the wheat shock and he would get behind it for secret prayer. After he

would come down I was so hungry to get alone with God myself that he would remain in the tent, while I would go up. I became very much attached to the boy. The soldiers spoke of his life all along while we were there. The ten days that we were there, his life was wonderfully sweet and tender. He would take a man by the arm and talk to him about Christ, by the door of our tent or any place at all. Hugh's motto was, 'All for Jesus.'"

Said another delegate, "I want to tell about Hugh Beaver at the soldiers' camp. The boys in the camp generally have a lot of entertainments on the grounds, but when Beaver came, the tent was crowded. They all went to hear him. I want to tell you one hymn he taught them all to sing. He sang it every night before roll-call:—'When the roll is called up yonder, I'll be there,' and I know a hundred have promised me that when the roll is called up yonder they will be there. I remember, one year ago to-morrow, when we returned from the convention at Reading, we were all in the rear end of the car. There was quite a company, including Hugh Beaver, and he has been a friend of mine ever since. He has sent me a great deal of work there, keeping my work moving in the slums of Philadelphia. He was always one of a giving nature. He helped me with my supplies. Can I forget him? Not I. . . . I remember the hymn we sang coming from Reading. . . . I tell you I haven't got through speaking of my friend, Hugh Beaver."

On July, 1896, Hugh replied to Mr. Will Moody's letter in behalf of his father, inviting him to come to Mount Hermon to be associated with

Mr. James McConaughy in teaching the English Bible.

"My dear Mr. Moody:

"Your letter reached me during the rush of work of conducting meetings at the National Guard Encampment and it was not until it was over, after prayer and thought that I could come to a decision. I have been led to decide in the negative. . . . I honestly feel that I can make my life count for more for the Master in the field in which I am working than at Mt. Hermon. My experience as a teacher of the training class has led me to believe that my talent is not in that line. I fully believe that all things are possible through Christ, yet it is He who has determined a diversity of gifts, and I am very sure that I have not been able to regard teaching as the talent intrusted to my keeping. . . . I am sure that God has a much better fitted man in His plan for the place at Mt. Hermon. It is and will be my prayer that you will be led to Him. . . . Please communicate this to your father and thank him in my name for the call.

"Yours truly,
"Hugh McA. Beaver."

The rest of the summer Hugh spent at home. In the frame of the mirror in his room he stuck a card with the words, "I shall pass through this world but once; any good, therefore, that I can do or any kindness that I can show to any human being let me do it now; let me not defer nor neglect it, for I shall not pass this way again."

He kept one pocket for pennies which he gave to small boys, especially small negro boys, for whom he had a great fondness. One exploit of his during this vacation was characteristic. He returned late one night after a bicycle trip and finding the house closed, he climbed up the piazza and through a window into Gilbert's study. He slept there and in the morning wrote on a paper in a scrawling hand, "Thanks for the use of your sofa. Wandering Willie," and pinned this on the sofa in the room and leaving the window open and the door locked went off to his own room where he smothered his glee with pillows while the servants expressed their horror at the impudence and boldness of the tramp who had spent the night in such comfort.

The autumn work began with September. His diary for September 3d, reads, "C. E. Convention, Milesburg. Phil. iii. 7–14. Help me my Father to press on more earnestly. Not my own." As he set out he wrote to the Office Secretary, "I have the big balance of eighty cents in bank to my credit," and later wrote, "Many thanks for the check. You made a small mistake in the amount. $55.20 should have been $55.60. It does not matter to me just so it does not put you wrong in your accounts."

A deeper peace, a freedom from mood, a steadiness, an evenness, unknown before, were

coming into his Christian life now. On Sept. 10 he wrote to a friend from Lancaster:

"My prayer has been all day, 'More love to Thee, O Christ, more of Thy love in me,' and it's been a very sweet peace that has been flowing into the heart that has had so much of self and selfishness in it. He is simply a wonderful Master we serve, wonderful in His love that passeth all knowledge, all understanding. May our own dear Father keep and guide us all, 'all roads and all days.'"

To another he writes, "May God teach us to just allow Him to help us."

Hugh gave not a little work to the institutions in Philadelphia and Pittsburg this fall. He appreciated the great difficulties under which the Christian men were laboring—indifferent faculties often, the temptations of city life, the want of college feeling and its community sympathy. One of the Pittsburg institutions would not even provide a room for the meetings of the Christian students. To one of them who was greatly discouraged he wrote, "Do not give up the ship. It is certainly the will of our Father that the work should go on," and later, "Hold fast a little longer."

Hugh was exceedingly practical and sane in all his work. He wrote to a student at one college where he was to be at the opening meeting, "I expect to be present but want you to lead or your leader as planned. I may say a few words after-

ward but think it far better to take but little part." He was eager to train others to work, and he never spoke except with direct reference to practical result. A negro student at Lincoln University wrote to him:

"It seems to me that we need to be stirred up on the subject of practical Christianity, 'An everyday life for Christ.' Remembering your visit to us last fall, and the lasting impressions which you made upon the students, I feel that if you will address us upon that subject, you will help us much. . . . May the Master give you a message for us, and we pray that He will prepare our hearts to receive it."

He was very frank and conciliatory in his dealing with the difficulties men presented. He wrote this note to a student at Gettysburg who complained bitterly of the difficulties he thought the fraternities introduced into Christian work in college and who told Hugh that he wanted his candid opinion on the subject, which he felt Hugh had not given when on a previous visit:

"MEADVILLE, PA., October 6, 1896.

"MY DEAR ——:

"Your letter at hand. Sorry you are having trouble. . . . Don't antagonize the Frats. more than you can help. I'll not be silent when I visit you, on the subject. Did not realize I was before. Would write but I am pressed for time. God bless you and His work.

"HUGH MCA. BEAVER."

Other institutions felt the difficulties arising from tarnished lives of men calling themselves Christian. One student wrote, "The great problems which confront us are lack of consecration and the inconsistency of the Christian men. So possibly we would get the greatest good from your visit if you spoke on this subject in the evening." Hugh was accustomed to speak on this subject, with love for the men but without mercy for the dishonor cast on Christ.

On September 28 Hugh wrote in his diary the simple words, "There is liberty." The next day he had a narrow escape at Haverford, where a stray bullet just whizzed past his head, but missed him, as he was riding in the railroad train. The thought of freedom remained with him. On October 4 he wrote, "Jesus Christ, the same, yesterday and forever. There is liberty." He was attending a college conference on this day at Oil City, one of three district conventions he attended this month where he had charge of the students who came. One who heard him at this conference wrote afterward, "I do not remember his words, but as he stood up there so deeply moved and yet with perfect control I thought it was the sweetest picture of youthful devotion I had ever witnessed." His report for the month closed with the sentence, "Work

throughout state with about five exceptions is in good shape."

His first Sunday in November was spent at State College. His diary, in which almost all the days are blank or marked only by the name of the place where he was, reads :

"My life, my love I give to Thee
Thou Lamb of God who died for me
Oh may I ever faithful be
My Saviour and my God.
Keep that which I have committed unto Thee, my Master.—H. M. B."

The whole month was satisfactory to him. "God gave me a good trip," he wrote, and his report says:

"The Association in every college visited is I believe in better shape and doing better work than last year with the exception of State College. At Mercersburg a number of men made a stand for Christ, eighteen or twenty. The Association should now have a much greater influence upon life at school. The meetings during the month were marked by a deep spirituality and earnestness without exception. Christian men seeking *first* His kingdom and His righteousness."

Of these meetings at Mercersburg he wrote to his mother: "Have had wonderful meetings. . . . Among those who made a stand for Christ at Mercersburg were some of the most influential men in the college. Praise God." His diary on the evening of the Mercersburg meeting says, "I

thank Thee, my Father. Keep them by Thy Power." To a friend he wrote, "Pray for the men that made a start at Mercersburg." The following letters he wrote back to men whom he was still carrying on his heart:

"PITTSBURG, PA., Nov. 21st.

"MY DEAR C.:

"You have been much in my thoughts and prayers since I left you just a week ago. Guess that week has not been a very easy one if you have been standing by the flag like a man. I'd like to help you, old man, but I don't know how to express myself. Remember that if you truly believe in Jesus Christ and are doing the very best you know how, having told God of your sin and asked Him for Christ's sake to forgive you, you have a clean page to start out with. Keep it clean, old man, and when it does get splashed before you have had a chance to think, just ask Him to forgive and make it right again. He says over in Isaiah xli. 13, 'For I the Lord thy God will hold thy right hand saying unto thee, Fear not, I will help thee.' The Person that said that has almighty power. Trust Him. One thing more—a man is never downed until he gives up. Whatever happens, stick to it. Pray and read your sister's Bible and your strength will increase. God keep you, old fellow.

"Faithfully your friend,

"HUGH MCA. BEAVER.

"Will be glad to hear from you if you feel like writing. Philippians, 4 chap. 9th verse. Look it up."

"PITTSBURG, Nov. 21st.

"MY DEAR F.:

"I hardly know what to write you, but you have been so much in my thoughts and prayers for the last week that I feel as though I must write, not for yourself alone, but because I believe you might be a mighty power for good in your institution by being filled with the power of God.

"Men there are in awful need of a strong, manly Christian fellow. In God's hand you can be that fellow and make this last year count for all eternity. Sincerely ask God to increase your faith. In the meantime exercise what you have now. Be earnest in Prayer and Bible study, and take part in the work for Christ, remembering that He is more interested in it than you are. Don't give up, old man,—if you are sincerely seeking light and doing your best to *live up* to what light you do see, it will come out all right. See Isa. xli. 13. God keep you and lead you each day.

"Faithfully your friend,
"HUGH MCA. BEAVER."

"PHILA., Dec. 8th.

"MY DEAR W.:

"I have been hoping to find a little book here that I wanted to send you, but it does not seem to be about. I have thought and prayed very often for the fellows back with you and for you that you might come to truly know Jesus Christ, that your life might become a mighty power for Him in Mercersburg. One thing I know, you can grow to be just such a man, if you will. It lies with you whether your life is to be used by God in lifting up scores of poor sin-scarred lives into liberty in Christ or not.

As in the physical life, we only grow strong by plenty of food and exercise, so in the man that lives forever. By feeding on His word and working for Him, we in time become strong men. God help you, old man, and make you just long to be more like His Son. Frankly, 'Half-way doings ain't no count; for this world or the next.' Phil. iii. 13, 14, and I am very sure you'll find Phil. iv. 13 true, and I know iv. 19 is. If you feel like writing, let me know frankly how things are going with yourself and the other fellows. I fear some of them do not know where to go for help, that some will desert the flag. Stand by it, old man, through thick and thin. 'Suffer hardship with me as a good soldier of Christ Jesus.' It's a fight from start to finish, but thank God we can come out more than conquerors. Remember that there is no limit to what the Almighty God can do through you, but we must always remember to whom the glory belongs. I'd be glad to hear if you feel like writing. Bellefonte, Pa., my address.

"Faithfully,
"HUGH MCA. BEAVER."

On December 14, he wrote again to the man to whom the second of these letters was addressed.

"PHILA., PA., Dec. 14th.

"MY DEAR F.:

"I have been working in hard fields these last two weeks among the Med. Colleges and have had some wonderful proofs of the power of God in seeing men turned to Him who have been deep in sin. To-day I had a Jew, one of the bright men in the Junior Class of one of the big Med. Colleges, come to me and we had a long talk. To accept

Christ would probably mean that he would be driven from home, and yet I believe he will take Him as his personal Saviour. Our faith grows as we use what we have. God wants you to be a mighty power for Him. No difference what failures you have had since I saw you. Hold fast. Don't give up. If you are in earnest, He will show you that He is the Son of God. I send you a little booklet. Please read it prayerfully. It has helped me wonderfully in the past. Remember that Bible study and prayer are necessary for Christian growth, and that you must exercise to become strong. The State Y. M. C. A. Convention is to be at Reading Feb. 18–22. Wish you could plan to be there. Entertainment free. Reduced rates on all R. R.'s. God help you in your fight. Glad to hear all about the fellows, if you feel like writing. Phil. iv. 13, 19.

"Ever your friend,
"H. M. BEAVER."

Two other prayers appear in his little diary book for November.

"Nov. 19, California, Pa. My life is Thine. Keep it my Father for Jesus' sake."

"Nov. 25, Huntingdon, Pa. I am Thine. Lead me. Keep little Jack, (a child lying very ill) my Father, and may his life be lived for Thee. For Jesus' sake."

He was as thoughtful for others in act as he was in prayer. One student recalls this incident:

"On one of Hugh's visits to a Penna. College, he was walking along the street from the station with a

student when a cart passing by became fast in the mud. Hugh put down his valise and taking hold of the muddy wheel assisted the driver to get it started. In doing this his clothes became very much soiled with the mud. Hugh with a smile picked up his valise and started on. The student remonstrated with him for doing this and getting his clothes muddy when there was no necessity for it. Hugh said 'I expect to pass through this life but once, if therefore there is any kindness I can show let me do it now.' This we afterward learned was a motto which he had in his room or rather a part of it, which he had quoted."

Hugh's closing work for the year was done in Philadelphia, at the University of Pennsylvania, and the medical schools. Several letters written before leaving home for Philadelphia are characteristic:

"BELLEFONTE, PA., Nov. 27, 1896.

"DEAR FRANK:[1]

". . . I would rather not speak in Huston Hall (at the University), but if the big guns are all used up and you think it for the best we'll trust God to use even the very weakest things then."

"BELLEFONTE, PA., Dec. 1st, 1896.

"DEAR FENCIL:

". . . Address meeting in Huston Hall, 4 o'clock Sunday, P. M. Remember it."

"BELLEFONTE, PA., Dec. 3d, 1896.

"DEAR FENCIL:

"Your letter with enclosed check came in

[1] Mr. Frank A. Beach, Secretary of the Students' Work in Philadelphia.

mother and with some of those whom he came to know best.

Several of his letters regarding these Philadelphia meetings are worth quoting:

"PHILADELPHIA, Dec. 11, 1896.

"DEAR FENCIL:

". . . Have had several men rise to accept Christ and many requests for prayer, and that in a Medical College shows the power of God. I have not made it easy. If the men are not enough in earnest to stand before their fellows, they are not in shape to call upon Him to be their Friend. Remember my meetings in your prayers. There is so much to work against here which nothing short of the power of the Almighty God can overcome. All glory to Him. . . . I pray that men may see their lives as God sees them. He has been breaking them down and I am sure will lead them to perfect peace in Christ Jesus. . . .

"Faithfully,

"HUGH MCA. BEAVER."

"BELLEFONTE, PA., Dec. 22, 1896.

"DEAR FRANK:

"I have often thought of you and the fellows in Philadelphia who made a start. Thinking of meant praying for and I send you Phil. iv. 19, as one thing I'm sure of. I missed the personal interviews with men so much while in Philadelphia and since coming home it has seemed harder than ever to do work without that feature. May God wonderfully bless you and the fellows you touch in that way. When you write of a man, tell me in a few words the

circumstances or in what way I could or should know him."

The last correspondence of the year was with a friend whom Hugh called "Jacob" and to whom Hugh was "Esau," in which Jacob was invited to come to Bellefonte for a visit and replied:

"Don't you say a word about my bunking elsewhere than *with you*. I want to be in your presence, awake or asleep, just as long as I can, and I'll try to make our time together just as *poetic* as possible—(*Lowell a specialty*)."

Hugh had been more or less under the physician's care. Carrying both his Christian work and the burden of rebuilding the fraternity house he wrote at one time, "My health will surely give way under this strain if it continues much longer." At the close of the year he wanted a month for rest but there was to be no rest for him. The night was coming when he could not work any more. With new zeal he set about doing the will of the Father who had sent him, while it was day.

VII

LAST MONTHS OF WORK IN PENNSYLVANIA

"O just and faithful knight of God!
Ride on! the prize is near;
So pass I hostel, hall and grange;
By bridge and ford, by park and pale,
All arm'd I ride, whate'er betide,
Until I find the Holy Grail."—Tennyson, *Sir Galahad.*

"ONE A. M., Jan. 1st, 1897. Heb. ii. 18. Rescue.

"'My life, my love I give to Thee
Thou Lamb of God who died for me:
O may I ever faithful be
My Saviour and my God.'

Keep that which I have committed unto Thee, my Master."

These are the words written at the top of the first page of Hugh Beaver's diary for 1897, the last year of his short life. The next entry is on Jan. 3, Sunday, indicating that he spoke at the Y. M. C. A., in Bellefonte, that day, on "Choose ye this day whom ye will serve." He took an active part in the meetings of the Week of Prayer with which the year began in his own home church. One of his closest friends recalls these meetings:

"In looking back it seems like a week of perfect peace and happiness for Hugh. He seemed over-

flowing. The evening he conducted the services the chapel was filled and many were present simply to hear him. This was all secondary in his mind for he felt that night that the Lord had not used him as he had hoped."

Hugh was solicitous about the men who had been drawn toward Christ in the meetings in Philadelphia and the following letter was in response to his inquiries:

"PHILADELPHIA, Jan. 18, '97.

"MY DEAR HUGH:

". . . Have been unable thus far to see—, the Jew; you remember he had a long conversation with you at Medico Chirurgical. I called one evening last week on the man who played the piano at the Pharmacy (sitting in front of all the fellows and rose): he was a backslider but has come out definitely and clearly for the Lord. He is getting in Bible study daily after ten o'clock when he finishes his work and is becoming deeply interested in a non-Christian classmate who has been leading a very wild life. This friend of his, upon whom I have called without finding him in, said that he wanted to rise in your meeting but had not courage. . . . Mr. R——, the Catholic, who I think sat on the front row at Pharmacy, wearing glasses and rather tall, is leading a moral life but not as trustful as might be I fear; have had no opportunity to converse with him alone. . . . I pray for you daily, Hugh, and know you remember the work and the poor stick down here who is at the head of it.

"As ever, yours,

"FRANK A. BEACH."

"BELLEFONTE, PA., January 22, 1897.

"MY DEAR FRANK:

"Many thanks for your kind letter, old man. 'May the God of Peace Himself grant you peace at all times and in all ways.' . . .

"As ever,

"HUGH MCA. BEAVER."

A new call came to Hugh in February. The first entry for the month in his diary is:

"For me to live is Christ
To die is endless gain."

The call was given in the following letter from the General Secretary of the Young Men's Christian Associations of New York City:

"February 15th, 1897.

"DEAR MR. BEAVER:

"Not being aware of your address I have taken the liberty of enclosing this in a letter to your brother.

"Your brother will tell you of our large students' work in this city, and he is somewhat familiar with its needs.

"Our present Secretary, Mr. Hunt, has resigned, and we are seeking a successor. At the first meeting of the Committee appointed to take the matter into consideration, which was held last Saturday evening, I was instructed to communicate with you on the subject, to ascertain if you would favorably consider a call to the work.

"I am somewhat familiar with the student field throughout the country and I doubt if there is a po-

sition of larger usefulness in this or any other land for a man whose heart is thoroughly enlisted in the work, than is to be found in New York.

"We would be glad to have you come on and look over the field if you feel so disposed, but if you would prefer not to do so, we would be glad to have your permission to present your name.

"I am happy to say that you have won both the confidence and affection of the members of the Committee who are acquainted with you, and for that reason you would be assured of very hearty coöperation.

"The Committee of Management is composed of a fine set of men, and they are animated by a very earnest purpose.

"I do not know of any man who would be anything like as satisfactory as yourself, and from all that I can learn as well qualified for the position. It is a large field. We certainly need you, and earnestly hope that you may be guided in relation to this matter. I am,

"Very truly yours,
"R. R. McBURNEY.

"MR. HUGH McA. BEAVER."

A member of the committee making the call wrote the same day, "The financial inducement is not great but that is of course the least of the inducements. The work is now in a very promising condition for a strong advance movement. And there is almost no limit to the amount of good the right man can accomplish in the next two or three years."

While considering this call Hugh's work for the month took him to the State Convention of the Pennsylvania Young Men's Christian Associations at Reading, Pennsylvania. On his way to the convention he wrote to an intimate friend:

"Sunday morning I staid at home to rest for my work of the afternoon and eve. God seemed to bless the little that I did for Him and it made me much more peaceful to be at His work. I go to the Convention expecting great things. Every indication seems to point to a most helpful time. Personally I feel that it's to be a crisis with me. I certainly cannot be as I have been, one who seemingly at least, cares little for the honor of his King. Pray that God's plan may be entirely carried out in my life. For some reason the New York work does not appear so distasteful as at first. My only prayer is 'What wouldest Thou have me do?' Surely our Father will make very clear to us His plan and give us what help we need to carry it out. . . . I confess that many, many times I have gone into what I felt sure grieved Him but I am sure He has already 'washed me whiter than snow.'"

One hundred and thirty-five students were present at the convention. Hugh had charge of the college conference, the conference with normal school delegates, and another with representatives of all the associations which were to be visited the next month on a tour he was planning to take with Mr. Charles T. Studd. He was

called upon to speak constantly. Thus he wrote on the last day of the convention:

"I am writing this on my knee in great haste. Have been simply rushed all week. Have had four services already to-day and speak in First Presbyterian Church and in Farewell Meeting this evening. Be much in prayer, please, that He may guide. I am very tired and would like to lie down."

Hugh says little of these meetings, but he made a profound impression upon the delegates and the people of the city. When the news of his death reached the city six months later it called forth such expressions as these:

"The name of your now sainted son Hugh is on the lips of thousands of people of our city this morning. His artless sincerity won the hearts of parents, many of whom to-day hold him up as a model to their sons."

"The news of his death came as a shock to all. Many on the street spoke of it in tones of sadness, and all realized that a life full of exceeding rare promise had passed away. Personally, when I first heard of it, I could scarcely refrain from tears; it actually seemed that a very dear kinsman of mine had gone; and with such talents as he possessed I honestly felt that surely I could be better spared than he."

The "Monthly Bulletin" of the Young Men's Christian Association of the city of Reading spoke thus of his death and the impression he had left:

"The saddest and yet the most precious death in all our knowledge was that of Hugh McAllister Beaver, who died on the morning of August 2d at the home of his parents in Bellefonte, Pennsylvania, aged twenty-four years and four months. Saddest, because of the lovely life that was cut off; precious, because of the sweet memories left behind.

"Our citizens well remember 'Hugh,' who, with his father, General Beaver, and brother Gilbert were with us at the State Convention held in our city last February.

"Hugh had a personality and magnetism for a young man that were remarkable: his intense enthusiasm, his whole-hearted simplicity, his manly modesty, together with a naturalness of manner that was exceedingly attractive, won every one to him. To hear him speak was to be consciously drawn to him; to know him was to love him. He was greatly used of God and created an atmosphere of sunshine and light wherever he went."

Another wrote:

"I was so much impressed last February by Hugh's fine qualities. . . . I am reminded now of a short talk I had with him while we were walking. I asked him what he was going to do, whether he would study for the ministry, or what. He said simply, 'I am in the hands of the Lord.' I felt like pressing him for a more definite reply. But he made none, and now I see how he was in the hands of the Lord and how any plan that he might have had would have been negatived. For He who doeth all things well had other and better plans."

How Hugh won hearts is shown by this letter

to him from a schoolboy who was at the convention:

"I don't know whether you will remember who I am or not, but you made such an impression on me that our folks have heard nothing except Hugh Beaver. . . . When we said good-bye on Sunday night I felt as though we were old acquaintances, as I hope we may turn out to be, even if I am only a high school boy, and if this boy can be of any assistance to you, when he is through his education, in bringing souls to Christ, I will be at your service. In fact, you are my model."

Reference has been made already to the trip Hugh contemplated with Mr. Charles T. Studd through the leading colleges of the state. Mr. Studd was a graduate of Cambridge University in the year 1884. He was one of the company popularly known as the Cambridge Band who went out to China in 1885 under the China Inland Mission. He had been a famous cricketer and before leaving Great Britain had been of great service in connection with Mr. Stanley Smith, another member of the Band, a prominent oarsman at Cambridge, in deepening the Christian life of students and others in Scotland and England, and in promoting genuine revivals of personal loyalty to Christ in many universities. In Edinburgh University especially a permanent movement began which was carried on by Pro-

fessor Henry Drummond when Studd and Smith had gone. The book known as *The Evangelization of the World or A Missionary Band*[1] is the record of the work done by the Cambridge Band before leaving home and on the way to China. Mr. Studd had been in the United States before at some of the summer conferences, but he was spending some months this year visiting individual institutions and urging Christian men to make full surrender of life to Christ as the Lord of life and to be ready for any service He might appoint. He did not pretend to speak eloquently nor was it so much a part of his plan to try to move men in public meetings. He gave himself with unwearying devotion to personal interviews with men in which he strove to lead them one by one, into the life that has at once a Master and a Mission.

He gave the month of March to Pennsylvania and Hugh went with him, conducting the meetings, making arrangements for them and sharing in the direct personal work with men who were willing to think of being as honest and honorable with God as they held it was the duty of a gentleman to be with man. Hugh's report says:

"The meetings have been well attended and have been wonderfully blessed by God. They have aimed to lead men into a deeper spiritual life. A number

[1] Fleming H. Revell Company.

of men have been led to give their lives for service on the foreign field. Northfield and the Presidents' Conference at Lancaster have been boomed where possible. Mr. Studd's work cannot fail to have a most marked effect on the work in the colleges visited."

Mr. Studd enjoyed this tour greatly. He wrote to Hugh especially of some meetings at Meadville, adding, "When you get among real hot Methodists they are just prime, but when they are cold they are harder to move than any."

Mr. Studd had been overworking, however, and could not be dissuaded from disregard of himself in his longing to help others. Thus Hugh wrote from Bellefonte to his mother who was away on March 13:

"Mr. Studd and I are enjoying to the full our time spent here. In some way he has taken a bad cold and we are getting ready for our work of next week. . . . I am in good shape. Cold is gone and people say I look very well, so have no anxiety. . . . We drive to the college to-morrow and back to speak to our church in the evening. Studd will not give up either the college or the evening service here, so I simply fall in with his plan."

But that plan was not carried out:

"BELLEFONTE, PA., March 15, 1897.

"MY DEAR FENCIL,

". . . Studd's work in China has left him with bad lungs, etc., and he has been laid up here.

I was up with him last night, but he has improved wonderfully to-day and we look for a good night. The doctor insists upon his remaining here until Friday. . . . Studd did splendid work in the three institutions visited and I believe he will be a wonderful blessing to the rest. . . . I'm having a hard time to keep the bull dog nature of the Englishman under, though just now he is so weak he can scarcely sit up. Please keep it quiet as he does not want any one to know about it.

"Faithfully
"HUGH MCA. BEAVER."

The nature with which Hugh wrestled is indicated in this characteristic letter in which "the Englishman" expresses regret for not having carried out the plans which had been made:

"RUTGERS COLLEGE, 19 April, 1897.

"MY DEAR HUGH:

"I got orders to go to Alexandria at 40 E. 23 St. on Sat. & now have just recd yr telegram. I go this morn'g, getting there ¼ of 5 P. M. Had a 'rum go' here; arrived with a heavy cold & asthma, but went to the meetings all the same; it seemed impossible yesterday morn'g. I didn't get up till past noon; but He told me He w'd see me thro' & so He did, bless His Name. So here I am, and this morning, a lot better than yesterday morning, and more than ever knowing of His love and Goodness and Power: it comes as it came yesterday and day before, so sweetly, 'To them that have no might He increaseth strength.' Oh, to trust Him more and more & to rejoice when one's own physical

strength fails that one may rest in utter abandonment on His almighty power.

"Keep right on praying for me tho' won't you?

"I hope you had a real good wind up to the State Sec. Coll. Convention.

"I have always so bitterly regretted not having got up and gone to State Coll. that Sunday at Bellefonte. I do believe Jesus co'd have seen me thro' that as He has seen me thro' this; but you see I stayed in, and the result is that I have never been allowed to go there again; nor have I got to Lehigh either; so I've lost two good opportunities, & God only knows how many souls thro' my cowardice. Euh! to be sure one is made of poor stuff.

"Well, old man, I do hope you will have a few quiet or nearly quiet days of Rest and Rest and Prayer. I do so want to know more of HIM; I know so little; so just keep praying, and I will pray that He may endue you with more and more of His mighty power for the New York work. Somehow I think the Lord does not mean that to be permanent for you, but only as a stepping stone to something higher.

"I saw Hunt; he was ever so kind, as he always is; he does such a lot and then swears he has done nothing, tho' I must have bothered his life out.

"Now good-bye dear old Hugh. I can never thank you eno' for all your love and kindness to me. I shall hope to meet you again at Asheville, God willing, & shall expect to see you have grown quite a deal older, but also not less bright. Let's ask Him to make us shine for Him.

"Now good-bye,

"All of heart's love,

"Ever your very affectionate,

"C. T. STUDD."

Toward the close of March when Hugh and Studd had separated Hugh wrote to him added words of caution:

"BELLEFONTE, PA., March 29th, 1897.

"MY DEAR PARSON:

"Just finished reading my mail and make haste to write you. I enclose Brock's letter also Gailey's wire. To my mind the 29th would be by far the best date and I'll arrange for Lafayette and Lehigh immediately after.

"As your advance agent I take matters in my own hands and will write Gailey telling him the 29th will be the date and also inform Brock. Inasmuch as he says the 8th could be arranged for Princeton, there must be no dates fixed as yet for Va. Mother insists upon your coming up here for a few days' rest after Lewisburg, and this boy believes fully that his mother is just right in that. You would put in a day at State College at the same time, say Thursday, but we'll have a chance to talk that over in Lancaster. A letter just received from Meadville gives name of the student who has done humanity such a favor in taking you to a Phot. Gallery, E. C. Smith, Meadville, Pa. Please put on your company manners and write thanking him for ones sent you, etc. I would also commend to your careful consideration the latter part of the letter written by Mr. F. S. Brockman. By virtue of the authority conferred upon me, I command you to ease up. Please Parson do take care of yourself. May our Father keep you and yours in perfect peace.

"Faithfully,

"HUGH MCA. BEAVER."

Hugh speaks of the same matter in another letter, to his friend, Brockman, who was arranging a tour for Mr. Studd in the South:

"He can just as well come up here for a rest, for mother would make him feel at home. He has met her and I think would feel at home: the only thing in the way being the dislike on his part to leave a day go by without hard work. He needs the rest. Cannot you write him or wire him telling him to rest in Bellefonte a few days and fix his Virginia dates so as to make this possible?"

Hugh was ever doing thoughtful things of this sort. In a letter written to an old college friend this spring, who had asked him to do some favor and had apologized for troubling him, he wrote:

"Bless your dear old heart, don't ever worry about giving a Beaver trouble. We are only too glad to do whatever we can. I'll urge my friend McKinley to send you to the Court of St. James if you want it. George, Colonel, but you would captivate John Bull!"

Studd accepted these warm invitations couched in a later letter in the form of orders from his "advance agent," and coupled with the prayer that "God would keep him quiet at Bellefonte for a few days." Writing as he left Bellefonte he closed his note to Hugh: "How lovely this district must be to travel through when the rho-

dodendrons are flowering. These hills are good for one's wind. . . . Hope everything is going on well with you. Growing a little older I hope. God bless you old boy: being at Bellefonte again reminded me of how lovingly you nursed me, there. Good-bye. God bless you and make you a blessing to millions." And Mr. Studd remembers still his tenderness now that he is gone, writing from England:

"To those he has left behind it is one of those partings which make us long to be gone from this earth also. He was so ripe—God could not spare him longer. How he got at the hearts of the students—old and young ones! He seemed to twine himself round one's heart. He was indeed to me a brother—a brother and beloved. I can never forget how tenderly he nursed me, when I was ill at Bellefonte. He was gentle as a woman and loving as a Jonathan and so bright, and oh! how I missed him, when I left Penn'a. It was so lonely for days afterward without his merry laugh and spirits which never seemed to becloud the deep love he had for our beloved Lord Jesus. He was just all heart—a big lump of love; and oh the joy it was—as I had thought never to meet him more on this earth—to meet again at Northfield. . . .

"How nice it will be to see his beaming face at the portal to welcome us in by and by!"

Hugh gained much from his intercourse with Studd in the deepening and steadying of his

growing life and during the month they were together he decided the question of his work for the year that was never to come to him. After the letter already quoted Mr. McBurney had written again:

"February 26th, 1897.

"DEAR MR. BEAVER:

"In relation to the Secretaryship of the Intercollegiate students' work in New York, I desire to say:

"First, The largest student centre on this continent is in New York, and is composed of students from all sections of our own land, and from many other lands. To reach with spiritual influences the student settlement in New York is to touch the world.

"Second, The work has the sympathy of the clergymen, yes, of all classes.

"Third, Organization has already been effected in the various universities, colleges and technical schools. These organizations, however, are but in their infancy, and are capable of very large expansion.

"Fourth, Some progress has been made in spiritual work, in practical Bible study, and devotional work.

"Fifth, All the local organizations are represented in the Intercollegiate, with headquarters at what is called the 'Students' Club,' and from this club there radiate out into the local organizations awakening and stimulating influences.

"I do not know that I need to add anything more except that the Sub-committee have unanimously instructed me to ask if you will consent to allow your

name to be placed before the Committee of Management of the Intercollegiate for appointment as Secretary of the work.

"An early and favorable reply will be very heartily appreciated by us.

"Very truly yours,
"R. R. McBURNEY.

"MR. HUGH McA. BEAVER,
"Bellefonte, Pa."

Several of Hugh's letters will show how his mind was working toward a decision:

"March 4th, 1897.

"MY DEAR MR. BARD:

"I have been thinking a good deal on the big question that is before me now, and as yet am undecided. I certainly appreciate the action of the Business Committee, and should I have to leave the college work in this good old state, it will be at the sacrifice of my personal feeling, and only because the Master would have me elsewhere. The longer I think of it, the harder it seems to leave, especially as I work up our Pres. Conference and Northfield, both of which I believe will exceed anything we have ever had. My life is not my own, however,—that was decided when I took up my present work; and should the Lord of the Harvest send me to another portion of the field, it will not be, I am sure, at the expense of one part, needy as it may seem. On the other hand, it will be at the expense of our work if I should remain here, when He would have me elsewhere. I fully expect Him to make His will known, and nothing else will move me. I thank you from the bottom of my heart for your kind letter and your many, many

kindnesses in the past. Whatever happens, my heart will always be very warm toward our State Force and work, and it will be often remembered in my prayers.

"Faithfully,

"HUGH MCA. BEAVER."

TO A FRIEND.

"WASHINGTON, PA., Mar. 4, 1897.

"One question comes continually before me and seems harder than ever to decide. The business committee met yesterday in Harrisburg and Bard writes me as follows after telling me that they had unanimously voted to raise my salary to $100 a month (decided before call to New York came). 'They also expressed their heartiest appreciation of your work. All think it would be a great calamity for us to lose you. Believe me my dear boy, we *cannot* allow you to leave us. May God bless you.' Then McBurney writes that I must come to New York. Indeed it is a blessed thing that One far wiser than any human being has the decision to make, the life to place. I firmly believe that by the time I reach Bellefonte one week from to-morrow He will have made clear just what His will is. Remember me often in prayer, that I may be guided. May our Father keep thee."

TO THE SAME FRIEND.

"WASHINGTON, PA., Mar. 7, 1897.

"I have just come home from church. Studd has been a source of great joy to me and we seem to get along splendidly. His life is simply lived for Christ. No other idea seems to carry any other weight. 'That I may know Him and the power of His resur-

rection and the fellowship of *His sufferings* becoming conformed into His death'; if by any means I may attain unto the resurrection from the dead, some fellowship in the suffering of Christ and Paul in a land where they have never heard of Him. I have told him fully of my condition now in regard to New York and we have made it a subject of prayer. Surely the Father will make unmistakably clear just what He would have me to do. Since dinner I have had a wonderful time. Christ has been with me so manifestly. Studd talked very freely of his life this afternoon and through it I think I am nearer Him than ever before. We are to go to the Second Presbyterian for the service to-night. May God use it to His own glory. More and more sure I am that if God wants me in New York He will lead me to see it clearly. May He lead you into sweeter peace and fellowship with Him than has ever been yours."

The question of salary having been suggested he wrote, "I should feel the need of a sufficient income (short of $4,000 to avoid income tax!) to let me feel free to expend something in the many little personal ways that would help me to get hold of the men interested or whom I would like to get interested in the work." Writing on the same subject on March 6th, he added:

"Do not consider this letter, even though you should agree to all that has been said, as expressing a willingness on my part to be considered willing to accept the call should you see fit to make it. Certainly I dare not go to New York as an ambassador

of the King without the assurance from Him that it is His will for me. Poor policy to expect that the power of the home government will be behind you and be uncertain as to whether you are in accord with it."

A coincidence in his life at this time impressed him very much. During one of his tours he went to a prayer meeting in a small church rather reluctantly for he was tired and needed rest but, hardly knowing why, he found himself in this meeting. The pastor arose and gave out for his text Acts viii. 26, "Arise and go toward the south, . . . and he arose and went." "Hugh's mind being filled with the proposition to leave Pennsylvania and go to New York and this same text having helped to decide his entering upon the work, he was made to feel that the Lord was speaking to him."

On March 13th Hugh was formally called by the committee having the work in charge. Some urged it upon him because he was the indispensable man. "There is no other available man," wrote one. "Not only that but there is danger if you don't take it, that we may get here what there is no likelihood of your getting in Pennsylvania a man who will run the thing into a hole." Hugh knew how lightly to appraise such arguments and he went on quietly seeking his Master's will, and on March 18th he wrote:

"My dear Mr. McBurney:

"After much prayer I have decided to accept the call to New York, and have so written Mr. Dorman. The field will be very unlike my present one, and I'll rely a good deal upon the judgment of those who more thoroughly understand it and its needs. All I can promise is that I'll do my best in His strength.

"Faithfully,

"Hugh McA. Beaver."

This decision gave great delight to all who were connected with the Students' Club and the work in behalf of students in New York City. It brought deep sorrow to those who had charge of the work for students in Pennsylvania, though they accepted it at once, knowing that Hugh had followed his Master in what he believed was the way of his mission. He put the matter as follows to the committee in Pennsylvania:

"My dear Mr. Bard:

"The matter of a change of field has been decided after much prayer. I am led to believe that the Master would have me in New York next year at least, and hence will give up my present position on Sept. 1st.

"I cannot tell you how hard it has been for me to finally decide to leave this dear old state. My work has been most congenial to me, and I only regret that I could not give or have not given better service. No difference what position I may occupy in the future, the work of our State Committee will be

very near and dear to me. Nothing but the call of the Lord of the Harvest could send me to another field, and because I firmly believe that He wants me elsewhere, I leave, with a heart filled with gratitude to Him, who gave me this opportunity to labor for Him in my home state. I am sure the Master has a man reserved for the work I leave. May He lead you to him. It's useless for me to try to express my gratitude to you and the committee and force; believe me, I feel it.

"Faithfully,
"HUGH MCA. BEAVER."

Hugh made several visits to New York during the spring to get the work in hand before the students went away for the summer, and in April a reception was held for him at the house of Mr. James G. Cannon, Vice-president of the Fourth National Bank of New York City, and a warm friend of the students' work.

The student field in New York City is of immeasurable importance.[1] Hugh seemed ideally

[1] Mr. Henry W. Georgi, the present secretary of the Students' Club, who took Hugh's place in this work, supplies this statement of the work of the students' movement in the city:

"The Students' Club is the Intercollegiate branch of the New York City Young Men's Christian Association. It grew out of a movement started by Professor Henry Drummond after a series of addresses to students, more than ten years ago. Mass meetings and Bible classes were conducted and finally a house on Lexington Avenue was rented as a headquarters for social and religious work. Prominent Christian men and women were identified with the enterprise from its inception, and through their continued coöperation, succeeding generations of students have been encouraged and enabled to maintain and develop the work.

"The present headquarters of the enlarged work is at 129 Lexington Avenue, where are commodious and attractive parlors, a reading-room and library, dormitory accommodations for eighteen or twenty representative students and an eating club. This Christian clubhouse is the religious, social and business centre of the Intercollegiate work which within the past

fitted for this great opportunity. Refined, genial, affectionate, magnetic, overflowing with confidence and joy and compelling the love and trust of men, keen and well balanced in his business instincts, adaptive to any class of men, of the most simple, sweet and outspoken faith, with a deep spiritual life, deepening daily, experienced in personal work and in handling men, a Christian and a gentleman—it seemed that until he was called to some yet larger field this was the place for him and he was the man for this place. After he had accepted it he received a letter from the "Parson" saying, "It will be hard leaving the work in Pennsylvania, but the Lord will make you more fruitful in the new place though He may not give you to see so much fruit at the time, and then

five years has spread even into the prominent professional colleges of the city. Here during the week the influence is that of a Christian home. On Sunday afternoons students from all parts of the city gather in the parlors to listen to an address by some prominent professional man. This is followed by an informal tea furnished by the members of the Ladies' Advisory Board.

"In nine institutions of learning well organized associations are carrying on systematic Christian work. The result is that not only has the general moral tone of these colleges been elevated and young men away from home influences been restrained from giving way to the pressure of city temptations, but positive growth has characterized the lives of Christian men and marked changes the lives of others. The faculties in most of the institutions have granted rooms to the Associations in the college buildings for their exclusive use. These, with the central clubhouse, lend permanence and dignity to the work. They are used for reading, study, religious and social meetings, etc. Among other attractions are reference libraries, musical instruments and comfortable furniture.

"The strong coöperation of the city churches is received. Several in the midst of student communities have very promising student Bible classes. Every fall hundreds of new students are personally visited and in the name of the churches and of the Students' Club receive a welcome and an invitation to enter into Christian associations and activities. Receptions in churches to the students are not uncommon and every winter several church student mass meetings are held."

perhaps it is just His stirring up the nest so you should not settle down in one place. I would not be surprised if He stirs up the new nest also before long and makes you build another behind or between the Devil's goal posts (*i. e.*, China)." But the next nest Hugh built was not on the foreign mission field:

> As the marsh hen secretly builds in the sod
> He built him his nest in the greatness of God.

But he left behind him a sense of irreparable loss in the hearts of those who even in the little contact they had had with him in connection with his anticipated work, had come to love him and to trust him. Mr. Cannon wrote:

"I cannot tell you how attached I became to him during the short time we were acquainted. I do not know of any other young man who has made such an impression upon me and upon Mrs. Cannon. He was so enthusiastic, and yet with it all had such a deep spiritual character, that he could not come in contact with anybody without making a deep impression on their minds. I wish I could show you the letters I have received from all our boys in this connection. At the reception which I tendered him last spring, he met nearly all of our young men, and he seems to have made and left the impression upon their minds written in indelible characters, that here was *one young man* that lived his Christianity in every word and deed."

And a leader of the work, himself a student, wrote:

"Hugh's call to his heavenly home has been the same terrible blow to the students of New York City that it has been to everybody. We felt in the spring that God had sent him to us, but, when we had the opportunity at Northfield to work with him, we felt he was raised up for our work as was Moses of old. As Chairman of the Bible Study work here, it was my privilege to be with him much—and oh! how we had learned to love him."

A student in the New York College of Dentistry wrote:

"I can truly say the sad news (of his death) came home to me as if he had really been my own brother. We all loved him and no one can take his place in our hearts."

It is a rare thing for men to say that they love a man. But Hugh won the love of men and won the expression of it.

On March 25, when Hugh first went over to New York to study the new call that had come to him he wrote in his diary: "Make Thy power perfect in my weakness, my Father." On April 3, when he went again, it is written: "Through the Holy Ghost," and on April 6, while still there, "Seek first, and all shall be added."

After this New York visit he went to Boston to

the Conference of College Association presidents of New England and New York. Of his visit there, Mr. John R. Mott who had charge of the Conference writes:

"I called on Hugh to make a short talk on personal work. I requested him to number his points so that the men could take notes, as that was the plan of the Conference. Hugh said that he would try to follow instructions. He started in doing so, but he had not spoken one minute when he swung loose from the notes he had on paper, and from following all numbers and headings, in the real liberty of the Holy Spirit. Seldom have I ever heard a man who impressed me more than Hugh Beaver did in that ten minute speech as being fairly swept along by the Holy Spirit with His irresistible power. Men were deeply moved by his impassioned appeal, and I know of some men whose practice has been permanently changed as a result of it. I wish that I could recall the illustrations which he used with reference to his own personal work, but I shall not attempt to do so as I shall not be able to do it accurately."

At this Boston Conference he wrote in his diary on April 8, the reference: "2 Cor. xii. 9, 10," and on Sunday, April 11, is the note, "See Sept. 1st. Made in the upper room, Boston. Trusting Thee to work through me. Ten men." September 1st was the day he was to have begun his work in New York and in the space for that day he has written "New York. My Lord, I do promise to pray, plan and persevere to lead at

least ten men to accept Thee as their personal Saviour during this year. Hugh McA. Beaver."

Upon returning from the Conference at Boston, Hugh went to Lancaster to the meeting of the presidents of the Pennsylvania College Associations. In his preparations for this conference he had urged the speakers to be practical and how practical he himself was is indicated in his outline for his discussion of the "Missionary Department."

"MISSIONARY DEPARTMENT.

I. Importance.

1. Strong convictions as to needs. We owe our existence as Y. M. C. A. to the conviction in that line of the little band of eleven.
2. Vitally interested in the cause of missions because we are a *College* Association. Advantages. Yet we cannot be broad-minded men without a view of the world-field.
3. College. Valley of Decisions. The man's life-work determined there.
4. College the place where men prepare for life.
5. College men *the* strong men. *The* men needed on the mission field.

These facts to aid in choice of life-work.

6. Because this is a *Young* Men's Association. Not for our own alone but for young men of all lands, if we take, as we profess, Christ for our example.
7. College Association prepares men for mission work better in many respects than seminaries.

8. The College Association has a better chance to influence the influential men than any other agency not excepting the Church. Reach men at a time of forming opinions.
9. Christ has told us to pray. We cannot pray intelligently for the world unless we study missions.
10. Christ alone can save the world, but Christ can't save the world alone. How can we be loyal to Him unless we go to His help, unless we obey Him?

II. How can missions be best promoted?

1. By a monthly missionary meeting. Read pamphlet No. 318.
2. Missionary literature. Up to date library.
3. Mission study.
4. Systematic giving to missions.
5. Prayer. Definite. Cycle. New.
   More time given in meeting for earnest prayer."

Hugh made use himself of the Cycle of Prayer of the Student Volunteer Movement for Foreign Missions. His copy is worn and soiled with the black coloring from the inside covers of his Bible. The blank spaces he had filled up with such subjects for prayer as "Presidents of College Associations," "Bible Study Work in College," "Railroad Y. M. C. A," "National Guard of Pennsylvania."

At Lancaster Hugh again wrote in his diary the lines:

"Not my own, but saved by Jesus
Who redeemed me by His blood.
Gladly I accept the message,
I belong to Christ the Lord."

At this Conference and at Boston Hugh gathered some figures illustrative of the comparative extent and development of the student work in New York and New England on one side and in Pennsylvania on the other:

	N. Y. & N. E.	Penna.
College Associations,	71.	44.
Men in College,	28,034.	10,306.
Church Membership,	12,682.	4,988.
Association Membership,	5,750.	2,390.
Active Members,	4,489.	1,920.
Associate Members,	1,336.	470.
Conversions during year,	144.	209.
New Students during year,	8,020.	2,084.
Cond. F. C.,	44.	30.
Workers' Bible Training Classes for year,	239.	82.
In Other Classes for year,	1,766.	1,108.
In Voluntary Bible Classes for two months,	1,643.	965.
English Bible in Curriculum,	25.	19.
No. in Study of Eng. Bible in Curriculum,	1,812.	1,505.
Candidates for Ministry,	646.	425.
Mission Study Classes,	121.	8.

Last Months of Work in Pennsylvania

The work in Pennsylvania showed a disproportionately large number of conversions, and of members of Bible classes. It was on these things that Hugh had laid chief emphasis.

On leaving Lancaster he stopped at Columbia to speak at the Railroad Young Men's Christian Association. The next day one earnest man wrote to him:

"The seed that Jesus sowed through you yesterday had fallen on good ground, and Will Help men and women to do more for Jesus. Many Requests Have Come To me to-day to ask You to Come Back in the near future, not Only from Railroad men only but Business men of the town. Arrange to spend Some Whole Sunday With Us. The Dear Lord through you Has Captured the People's Hearts. I know in that Day When The Trumpet Shall Sound To Call forth our Dead and we Shall Be Changed Some one Will Call You Blessed for Coming to Columbia. We Will Pray much for You in Your Work. Just dear Boy Keep Humble in Jesus and allways Remember it is Not of Might Nor Power But of His Spirit that men are Convicted and Won to Jesus. As you go to New York, May you Be the Light God is sending There to Light Many of the College men to know Jesus Christ. May God Bless and Keep you untill He comes.

"P. S. Come Back."

Hugh now gave himself to the work of getting a large delegation of Pennylvania students to Northfield for the summer conference of 1897. Mr. Mott writes:

"A few weeks after the Boston Conference I tried to get Hugh to accept the position of teacher of the normal class for training leaders of personal workers' groups at the Geneva Conference of western college students. It is a post of great responsibility and of wonderful possibilities. Hugh declined my urging, both in interview and in letter, saying that this was to be his 'last year's work for the students of old Pennsy' and that he had a 'great burden' on their behalf which he could not possibly delegate. He then gave himself with remarkable yet characteristic enterprise and intensity to working up the remarkable delegation which attended Northfield last year from Pennsylvania. It was by odds the largest delegation which has ever come from any state to any one of our Student Summer Conferences. He organized the state delegation perfectly, and this year's work has shown wonderful results which have followed from his self-denying and devoted efforts on behalf of the students of that state.

"I was impressed on my return from my tour around the world with the wonderful deepening which had taken place within two years in Hugh's life. It showed itself in the marked way in which he had his affections set on things above and not on things below. It showed itself in his prayer life. I really believe that he was living a real life of prayer. Time after time in interviews and in meetings when prayer was not being offered audibly, and when prayer had not been called for, I had evidences that he was giving himself to prayer. In at least two letters received from him since my return he made touching reference to his prayers on my behalf."

He was urged to attend the Knoxville Confer-

ence for southern students but declined for reasons set forth in the following letter to Mr. F. S. Brockman:

"BELLEFONTE, PA., March 17th, 1897.

"MY DEAR BROCK:

"Your letter of the 10th at hand. When I first read it, I felt tempted to write at once, 'No.' At present it's simply to do my Father's will in the matter. I am going to be frank in the matter. Though I have not yet accepted the call to New York, to-day I feel clear that that is where He wants me, so shall write to them accepting. Now I want to give them the best of my life while there. My time will not allow me to do much outside Pennsylvania until June. In some way I must get hold of the men in New York, the problems, etc. I believe you will realize in a measure how anxious I am to have all the possible time I can get at Northfield for that reason.

"Secondly, Leaving Pennsylvania has not lessened in the least my interest in the work there. My successor must make the most of the ten days at the Conference. I should do all in my power to aid him in becoming acquainted with the men and the field. For that reason I do not feel that I can afford to miss Northfield. I do not see how under any consideration I could afford to be later than Saturday evening in reaching there. To do that I would miss too much of Knoxville.

"Thirdly, I simply am no teacher. Honestly, Brock, I know there are scores of men who are not only better teachers but more filled with a passion for men's souls, which must possess the personal worker, than I. I am not telling this to appear mod-

est, it's simply the truth and it's my prayer that the men at Knoxville may have such a teacher that the few days at the Conference may send them back hungry to see men led to Christ, so hungry that one by one they will compel them to come in. My case is stated. May God lead you to see His will clearly, as I pray I may see it myself. Studd has been laid up here with a severe cold and I am doing my best to break that stubborn English will of his, though it seems hopeless. He is very much better to-day, and we look forward to going to Philadelphia Friday night. I enclose letter from the Parson.

"Faithfully,

"HUGH MCA. BEAVER."

During the whole month of May, accordingly, Hugh threw himself into the work of securing a large delegation to Northfield and leaving a deep final spiritual impression upon the students of the state. "I have outlined a month's work," he wrote, "and if I am well enough to carry it out will cover field in good shape." On his way to Allegheny College he wrote: "They had not decided to send any one to Northfield but I hope and pray the Lord may lead them to change their minds. I'll do what I can to-night to help." The students of Pennsylvania were very responsive to the invitation to Northfield, scores of them having been there before. What sacrifices and economy they were prepared for in order to go is indicated in a letter, in answer to some of Hugh's inquiries, from a student at Bucknell University:

"We paid $20 for two tents. As there were nine of us, it cost each of us $2.22. Our board bill for the ten days was $1.36 apiece. We had a visitor for several days who paid five dollars. Counting this I suppose that $1.75 each would be a fair estimate of the cost per man for board, making in all $3.97 for the total expenses at Northfield not including the registration fee of $5. The cost for the tent included beds and blankets, chairs, tables, wash stands, bowls and pitchers, mirrors, lamps and oil. We had some dishes and cooking apparatus along and made our stove out of bricks and iron. They furnished us barrels to burn free of charge. We took our turn at cooking, two being appointed for each day. Had enough to eat and somewhat of a variety, including canned beef or other meat, peas, beans, potatoes, rice, oat meal, eggs, bread, butter, sauce or jellies, milk, coffee, chocolate, rolls and a few times watermelon."

During May Hugh visited seventeen institutions, apart from general conferences, and his report for the month concludes:

"Month spent principally in working up Northfield. Outlook is very bright. Work in general is in good shape, showing an advance with but one or two exceptions. Mercersburg and Ursinus in particular have made great steps forward. God has wonderfully blessed the work done and the results of former work have been made very clear, especially along Personal Purity lines. Many men have come to know the freedom of sons of God."

That Hugh was still earnestly pressing the

claims of the unstained life will be indicated by the following letter to him from the wife of the head of one of the most important institutions in the state, written after his visit there:

"Short and hurried as was your visit here and your message to our lads, it nevertheless left a deep impression on the hearts of all who heard you. Surely there is nothing more inspiring and ennobling than the vision of a young man, giving his youth and vigor, his time and talents to the service of the King of Kings—and this—though never a word were uttered—is an inspiration to all who behold it. . . . May God bless you in your work of pointing men toward a purer life and may He give you the power to show to those you come in contact with, that it is not enough to keep oneself pure and unspotted from the world, but that if the chivalry of their age and generation is worth anything it must be vigorous, aggressive —to the 'pulling down of strongholds'—and in the protection of the ignorant, the guarding of the weak, the guiding of the foolish.

"'The woman's cause is man's: they ride or sink
Together, dwarfed or *Godlike*, bond or free."

There is an awful fight before us, but oh! it is a glorious privilege to wage war in so divine a battle, and *dare* we let our lips and lives be silent in the face of such peril to our homes and our nation?

"'For never land long lease of empire won
Whose sons sate silent when base deeds were done.'

God give you courage not to sit silent but to sound a vigorous note of noble aggressive resistance

against all that mars that which was made in God's image and meant to be free and Godlike."

June was the last month of Hugh's work in Pennsylvania. He visited six colleges and gathered together the ends of his work in preparation for leaving it. Early in the month a request from the faculty of the Indiana Normal School of Pennsylvania, for the organization of an association in the school was referred to Hugh. When he received the letter from the State Secretary telling him of this request, he wrote:

"My dear Mr. Bard:

"Just in from Mansfield for what I thought was to be a rest until Northfield. I'm glad and sorry to hear from Indiana but of course I'll go."

The words "and sorry" were crossed out with the note added, "I'm weary. That's why that went in." A week later he wrote, "I leave for Indiana, Saturday. I have never organized an association. Can you not send me in a few words just what steps are necessary." What is called "organization" was never much to Hugh's taste. For the "organization" which consists in articulating bones or in getting other people to let you call their work by your name Hugh had no gift. But he possessed great ability for that form of organization which consists in breathing life into dead flesh and bones that they may live.

Having spent two years in spiritual impression and influence he closed his work in the State by the establishment of this new association. It was his last visit and his last service to the institutions of Pennsylvania. He laid aside his work with the love of all the men who had come to know him and he left a great fragrance behind him, which lay sweet upon the trembling heart strings of the students of the State he loved. Mr. Charles W. Harvey who succeeded him gathers up the impressions he left upon the men for whom he toiled:

"Having now spent six months going over the State traversed so many times by Hugh, and visiting the Institutions and touching the lives upon whom the impress of the Lord's life in and through him is still so marked, I feel that you would gladly know the blessing that he was permitted to be to so many.

"None of us would speak words of personal praise merely, much as we loved and honored him, for we all so clearly recognize that it was true of him as of Paul, 'Nevertheless I live; yet not I but Christ liveth in me.' Truly like his Lord when surrounded by the multitude 'virtue went out from Him,' for everywhere his life was a benediction.

"It would be impossible to give all the impressions of his life gathered here and there from college boys, professors, railroad boys, city and town Association men and pastors as I have met them over the State. Every life he touched either by public address, personal interview or letter went away better because of it.

"While he was a typical college man, yet he belonged to no set of men, for he was broader than any. 'He became all things to all men that he might by all means save some,' and yet no one detected the least effort on his part for he seemed naturally to be one of them. In this State with its widely diversified phases of College work Hugh seemed to be equally fitted for all. He was perfectly at home, whether with the boys in normal, preparatory school, college or professional school.

"He was loved alike by the colored boys of Lincoln and the Indians of Carlisle. So marked was the impression at Lincoln that they have resolved to commemorate his work there by the erection of a memorial Association building.

"Each Institution felt that Hugh had a special interest in it. The whole moral and spiritual life of some of our Institutions was changed as a result of one of his visits, while I have found very many lives who date the time when their whole course was changed from a personal interview with him.

"He was always seeking opportunities for doing good. He seemed not to think of himself.

"The statements made by the boys reveal his fully developed character, such as, his marked personality, genuine manhood, tender sympathy, unselfish nature, deep spirituality, intense earnestness, sincerity, frankness, genial disposition, unaffected humility, purity of life, love for Christ, real prayer life, etc.

"As one said, 'Hugh could pray anywhere,—sitting, standing, kneeling, lying down or walking about.' He could shout with the boys over a football victory and then quietly kneel in prayer. In either place he seemed equally earnest and sincere. With him there seemed to be no dividing line be-

tween the secular and the spiritual. There is one incident and lesson of his life which I cherish. About a year ago at Pittston as we were being entertained together, I frequently heard him in his room across the hall, alone and yet not alone for he was talking as to a friend. During our conversation afterward he said, 'Harvey, I have been learning a new lesson in prayer. I like to walk about the room and talk to the Lord as to one very near.'

"The hymn suggested by Hugh at the Conference of College Association Presidents a year ago as their motto, and used so frequently during its sessions, best sums up his life, and has since become the motto of very many lives who were present, 'Not my own, but saved by Jesus who redeemed me by His blood. Gladly I accept the message, I belong to Christ the Lord.'

"Eternity alone can reveal the lessons and impressions and fruitfulness of a life so devoted to the Lord as was his. We all count it a privilege to have known him, and while saddened because of his short service, feel thankful that he was permitted to come into such close and helpful relationship with so large a student body for even two years."

And upon older men as well as upon the students Hugh made the same deep impression. Many who never before had spoken openly of loving any man loved him and found comfort when he was gone in saying that they loved him.

"He was so full of all that is brightest and best in life," says one, the General Secretary in Phila-

delphia, "that I cannot realize yet that he has been taken away from us. There were few young men that to human judgment could not have been more easily spared from the service of our country and of the Church on earth than he. The loss to the work of the Young Men's Christian Association is immeasurable."

"I need not tell you what a dear boy he was," says another, the Chairman of the State Committee of the Y. M. C. A., "you know, but I loved him very much."

"Hugh's was a pure, inspiring character," another writes, "that will have an undying influence on my own. He was the Father's own sweet, cheerful, trustful son."

"How we all," writes another, an Association Secretary in a large town, "in Association work shall miss his outshining face, his cheerful, encouraging voice, and the touch of his life that was wholly surrendered to the Master. . . . May we all learn the lesson from Hugh's life, that it is the surrendered heart and life that brings the largest fruitfulness here and the greater glory hereafter, for as he moved among us for those few short years, he clearly exemplified that the place of learning was at the Master's feet and that the place of service was in His hand."

Among the last entries in his little record book diary are these written during his last visits to Mansfield and Indiana:

"Not my own, my time, my talent
Freely all to Christ I bring,
To be used in joyful service,
To the glory of my King.
Mansfield, June 9th, '97, HUGH MCA. BEAVER."

"Indiana. We give Thee all the glory, my Father."

He said to one of his closest friends that he felt "changed" this last month. In May he had been greatly discouraged about his personal life. He said that he often felt that his temptations would overwhelm him. But in June he said that his temptations seemed to have been taken out of his life and that he felt freer than he had ever felt before.

VIII

YOUNG MEN'S CONFERENCE AT NORTHFIELD, 1897.

"Through such souls alone
God stooping shows sufficient of His light
For us i' the dark to rise by."
—Browning, *The Ring and the Book, Pompilia.*

TO HIS MOTHER

"EAST NORTHFIELD, MASS., June 25th, 1897.

"Here we are, all safe and sound, out under a tree in front of Marquand enjoying the view and breeze. . . . Found it very warm on the cars but feel delightfully cool now. Last night was most beautiful on the boat and with a good crowd of fellows we made the time fly. . . . After July 9th we (he and his younger brother Tom) rather expect to go over to Albany and thence by boat to New York. . . . Both of us are well and happy."

TO THE SAME

"EAST NORTHFIELD, MASS., July 1, 1897.

"We are having such a good time. Seems to grow better each day. . . . I have a meeting tonight so must close to get ready for it. God is wonderfully present here in a way that makes one feel that He is very near. The meetings have been helpful and the best of feeling exists on all sides. Pennsylvania stands first with at least 171 delegates. New York second with 97."

TO A FRIEND

"EAST NORTHFIELD, July 2, 1897.

"We reached here safely and have been enjoying it to the full. To me it is by far the best conference I have ever attended. . . . Pennsylvania has 167 men here. We never had more than 113 before. New York comes next, I think, with about 100. Long live the Keystone State!"

The students from New York wished him to join them in the college demonstrations but he said he could not "hurrah for anything but Pennsylvania."

Hugh did not take a very prominent part in the larger meetings. The impression he left was altogether out of proportion to the part he did take. Mr. Mott speaks of this in some recollections:

"At Northfield in connection with the World's Student Conference, and notably at the morning conferences on Association work, the face of Hugh shone as though he were actually living on the mount. The impression which will live longest in my memory is that made by his face and voice and words one morning when I called on him at the close of one of these conferences for a three minute speech. There again, though in a much more marked manner than at Boston, he manifested the perfect liberty of the Spirit which reminded me of the words, 'If the Son shall make you free, ye shall be free indeed.' He was speaking on a very difficult subject, that of purity among Christian men; he was speaking in the presence of the most critical audience, composed not only

of college men but of representative students of twenty-seven nations and races; he was speaking under a rigid time limit, but I have never heard a person in three minutes get such a grip on an audience or convey to my mind more strongly the impression that he was a perfectly acceptable instrument being mightily wielded by the Spirit of God.

"A number of the foreign delegates told me, both in this country and afterward in England where I met men from four countries who had been at Northfield last summer, that Hugh Beaver impressed them more strongly than any young man whom they met in that wonderful concourse of picked college men; and they referred, as their conversation showed, not to a mere popular impression, but to a deeply spiritual impression. This to my mind is striking testimony. Again it demonstrates the truth that, if Christ be really lifted up in surrendered lives, He will draw all men of all nations and races unto Him.

"The last time that I saw Hugh was at the close of the conferences on Round Top. I shall always associate him with that sacred spot. As I stop to think of it in these hurried moments when I am giving you these fragments of reminiscence, I do not recall a student whom I have met in my ten years' work among college men who exemplified in his personality more completely the unselfish, loyal, loving, joyous, intense spirit which was associated with the meetings on Round Top."

One of the Edinburgh University students who was present at the Conference recalls especially the contagious joyousness that marked Hugh. He was full of an overflowing gladness. Christ

had fulfilled in him His promise, and rivers of living water were springing up in the depths of his life.

"I had conversation with him several times. I was greatly struck with his joyousness in Jesus Christ.

"Everything he did seemed to be such a supreme delight to him to do. His face, his hand grip, and his passionate earnestness of appeal, all spoke of his momentary remembrance that he did all for the Love of his Saviour. Love—Love, Love, seemed his ruling motive, and all which with others would be merely a faithful performance of duty, seemed with him to be illumined by overflowing love.

"I shall not forget his passionate appeal to men to let Christ have full sway over their lives. He was speaking on purity of thought and life and concluded by a telling testimony to the fact that Jesus can keep a man from sin, even of thought if only men will really submit to His Gracious Power. This was at Northfield last year;—just a few days before he was promoted.

"Hearing that he was to take on the City Secretaryship in New York, I sought him out almost the last day and asked him to tell me about his future work. He gripped my hand and said he knew nothing about it yet, but he was looking to God to teach him.

"His whole bearing was so full of deep joy which had sure anchorage, it was infectious to talk to him. One's Hope and Optimism was immediately raised.

"His was one of those winning natures which do not need much time, before one is drawn from acquaintance into the deeper relations of friendship. None of us who heard his glowing address at Northfield are likely to soon forget it. I seem to-day to

hear those tones so emphatically earnest: 'Men, I tell you, Jesus Christ can and does keep a fellow from this awful sin. . . . I tell you He is a real Saviour,' and we knew He was to the speaker. Christ had written His mark on that forehead; but we little knew that so soon he was to be taken from the glorious work that was opening before him."

Scores of such testimonies to Hugh's influence at this Northfield Conference came after he had passed on to the larger life and the higher service. A Princeton man wrote of "the hundreds of college men throughout the country he had influenced for good." A Yale graduate wrote, "At Northfield those of us who had not seen him for a year noted his power which was nothing less than the power of Jesus drawing all men unto Him." Another student wrote from Virginia, "There was no one at Northfield to whom I was attracted more than to Hugh. His great earnestness and deep spirituality were an inspiration to me. I shall never forget the way that he plead with the men to lead more consecrated lives." Yet another wrote from the University of Vermont, of "the wonderfully beautiful life which God gave me the inestimable privilege of knowing somewhat. I cannot refrain from saying that of all the persons I have ever known he had the personality which appealed to me the most. I could never see the slightest fault in his whole

character. It seems to me that those who knew him long and closely must have loved him very much indeed." A Haverford graduate wrote, "I loved him as I have rarely loved men. Who could help being drawn to him? He was manly, pure, devoted and unselfish—a true disciple of the Lord he loved. In all my visits to Northfield, I have rarely known any man to make such a spiritual impression upon the fellows as Hugh did this year." While Dr. Arthur T. Pierson said, "I regarded him as of all the young men I have met at Northfield most fired with divine passion for souls. He made here an impression never to be effaced."

Another student, a graduate of the University of Michigan, who knew Hugh even more intimately, Mr. Frank A. Beach, who had been closely associated with Hugh in the work in Philadelphia wrote of his companionship with him at Northfield:

"I loved Hugh as I would my own brother and he had upon my life an influence greater than that of any other friend. Though I often feel that it *cannot*, it *must* not be that he is gone, yet as I recall how in our quiet Northfield talks he would say he would like to go, and as I think of his life that seemed almost faultless it is easier to say 'Thy will is best.' I remember one morning, when we were talking about being conscious of the Lord's presence as we prayed, Hugh said, 'Sometimes I am so sure of Christ's pres-

ence that I open my eyes expecting to see Him and I shall not be surprised if I do some day.' The vision came sooner than we thought and my desire to go is now stronger than ever, for there is no departed loved one whom I so look forward to seeing as I do toward meeting Hugh again."

Mr. Beach has written out also some reminiscences of Hugh's spiritual life culminating in their association in this Northfield Conference. In sending them he recalls that on the last Sunday Hugh thought that some of the most spiritual hymns were being neglected and he wrote out a list a copy of which he gave to Mr. Moody, as follows: "120, He shall reign. 115, I'll live for Thee. 44, Sunshine in My Soul. 16, Let the Sunshine in. 112, Loyalty to Christ. 102, Moment by Moment. 'When the Roll is called up Yonder, I'll be there,' not in the book." The Roll-call to which he responded was not long delayed.

These are Mr. Beach's recollections:

PRAYER LIFE

Hugh seemed to pray at all times, for all men and for all things. He said once in answer to my question, "Do you pray about the small things of life?" "I suppose you will think it strange, but when I was in college I used to pray about my athletic sports, and won as a result. When the Pennsylvania State College played Pennsy, I walked up and down the field

and prayed, while the fellows played—it was the only time that we ever scored on the University of Pennsylvania, and I knew that we would." When our common friend Percy was in training for the Mott Haven games, he often said, "It will help Perce in his Christian work if he takes first place and we must pray for him." As soon as the news reached us that our friend had won the long jump at Mott Haven Hugh said, slapping me on the shoulder, "Well didn't I tell you he would win." At Northfield one summer the spiritual tone of the Conference having been plainly affected by an unspiritual address, Hugh seemed much weighed down by the fact and was quietly the means of inducing a number of men to go alone and pray for the renewal of the blessing which God gave us at the beginning. He said that he felt that the cause was not alone the speech, but the lack of prayer on the part of us men who were leaders. One day as Gilbert was having an important conversation with Mr. Moody, Hugh and I turned from the platform arm in arm, and saying, "Let's pray about this now," he ceased talking with me and began talking to the Lord as naturally as to a visible friend. Naturalness and sincerity, with implicit faith which seemed to me never to waver, were the characteristics of Hugh's prayers. He was never satisfied with anything but a definite unmistakable answer, and I do not believe he often failed to thank God for the answer. He told me that at night, as his mind was more inclined to wander than during the day, just before he retired he *briefly* asked the Father for forgiveness for whatever had grieved Him during the day, and His blessing upon whatever had been done according to His will, and commending his life to God he went to rest. At one time when we were

speaking about the "Consciousness of God's presence" as we prayed, he said, "Sometimes my prayers seem formal but at other times Christ is so real that I open my eyes and really expect to see Him, and I shouldn't wonder if I shall some day." This last conversation occurred toward the close of the Northfield Conference in 1897, in the room which we had occupied for two years, 52 Marquand, and were among the last words I ever heard from dear Hugh. His confidence in God's immediate answer to prayer was once shown when I had difficulty in quieting some boisterous fellows in a meeting, and I asked him what he would have done had the fellow interrupted him during his talk. He said, "I should have prayed for him right there and the Holy Spirit would have broken him down." In his pocket Bible Hugh had a little slip, containing the names of a certain number of people for whose conversion he was praying; when God answered the prayer he placed an X opposite the name, and one of the first whom God brought to himself in answer to Hugh's prayer was their hired man. He often referred to this list and would now and then ask me to join with him in prayer for a person, after he had told me all about him. Meeting as many people as he did, he was frequently asked to pray for a person, and he told me that lest he should forget, he always looked to God immediately in answer to the request. Hugh's cousin recently said she believed *prayer* was the secret of his *whole* life and power.

BIBLE STUDY

Hugh was not inclined to systematic study but rather seemed to search each day for that help which God might give him for the day. He did study,

however. He was inclined, when we walked, or rode together in a car, to be silent for some time, and not infrequently did one learn that he was revolving in his mind some passage. Each time I saw him he seemed to be seeking light upon some part of God's Word that was difficult, and he never lost an opportunity of questioning those who might be able to help him. He kept studying and seeking light until he was satisfied. He derived great comfort from his belief that God would keep every life that was committed unto Him, and often referred to marked passages in his pocket Bible such as, "He that *hath* the Son *hath* life." From a friend he received a New Testament bound with Psalms, Proverbs, Isaiah and Jeremiah. This he always carried with him; and in the car, at the table, in the fields, at every opportunity he made frequent reference to it. The great decisions of his life were very deliberately made and twice God guided him through Acts viii. (Philip).

HIS LIBERALITY

Hugh never made much reference to his gifts and seldom said how much he gave, but I know that he often gave to the point of self-sacrifice. I remember how he told me several months after Christmas that he was still in debt for some specially generous and costly presents he had given out of his love. He sometimes bought literature and sent to fellows in whom he had been interested not charging it to the State Committee.

HIS FRIENDSHIPS

Hugh had more friends than any other person that I have ever met. All classes were drawn to him upon

first acquaintance, and their regard always increased as they knew him. With baseball men and other athletes he was popular, for he kept well informed as to the athletic records, and the standing of the various teams. While in college he took some part and that a successful one in athletics. His easy manner made him at home anywhere; the fellows in the city, not college men, were drawn to him by his cordiality and his very evident genuineness. Christian people of all sorts looked up to him because of his earnestness. He was very popular with his girl friends, being full of fun and considerably inclined to "jollying," as he said Studd characterized the habit. Hugh specially loved railroad men; at conventions he did all possible to draw the railroad and college men together. He once told me of the man who had helped him most, and with whom he most enjoyed to sit down and talk over the things of God. He said he was a plain railroad man who used to be one of the toughest men on the road, but that now as he sat by his side, and with his arm around him he seemed nearer to God than any other friend that he had. When he spoke to our medical boys he held their attention as I have never seen any one else do. The wildest, roughest fellow at Hahnemann came into Hugh's meeting. In another college a Jew came up after Hugh talked on "Personal Purity" and said, "I wish I could believe in the Christ you believe in for I need His help to keep me pure." At a Dental College a large number of men expressed themselves at the earnestness which "the young fellow," as they called him, showed. Men who had never been at any other religious meetings in the college remember the name of Hugh Beaver. When out at the University among some of his athletic friends, Hugh

seemed not to notice the oaths of the fellows around him, but a grieved look would unconsciously steal over his face. All men were confidential with him; they seemed to feel that it would help them to share their hearts' secrets. More than once did he sit up until past midnight talking with fellows who came to his room. He remembered a large number of the men whom he met and he seldom forgot one of the many who made a start for Christ in his meetings. I have known a very large number of those who were acquainted with Hugh and I have never heard a criticism of his life or words.

HIS TALKS

He was intensely interested in the subject of Personal Purity and often opened his talks with, "I speak as one who knows what it is to be tempted. I have sympathy for the fellow who is down." He seemed to find it difficult to avoid referring to this subject no matter what his topic. He endured the common temptations of every man himself, though he did not exaggerate them. His talks on Personal Purity he often closed by reciting "Oh! Jesus thou art standing" with feeling that brought tears to his own eyes and conviction to the hearts of the fellows. An easy, off-hand, yet dignified manner characterized his public speaking. He sometimes had an outline of four or five points but as often spoke without notes, not knowing until he stood upon his feet what God would have him speak. In large meetings I have known him to say he was not sure as to the best subject, and to have asked for a season of earnest prayer that he might speak the one message which God would have them hear. He seemed always trying to get

some one else to take his place because of his own unfitness. He very frequently urged his own inability. His illustrations came from his contact with men, and he said he never tried to remember them because recent ones kept coming from his experience.

HIS READING

He read what he wanted of a book, instead of beginning at the beginning and reading to the end. He said he had received as much help from the selections from Meyer, by B. Fay Mills, as from any other book. He bought a considerable number of these and sent them to the fellows of the various colleges in Pennsylvania.

IX

YOUNG WOMEN'S CONFERENCE AT NORTHFIELD, 1897

"All my heart is drawn above
My knees are bow'd in crypt and shrine:
I never felt the kiss of love,
Nor maiden's hand in mine.
More bounteous aspects on me beam
Me mightier transports move and thrill;
So keep I fair thro' faith and prayer
A virgin heart in work and will."
—Tennyson, *Sir Galahad.*

AT the end of the College Men's Conference a brief conference of secretaries of college associations was held. Hugh spoke at this meeting on Prayer and was intending to go home after it, stopping perhaps for a few visits to friends on the way. But he was pressed to remain for the Young Women's Conference which began on July 9th, and though hesitatingly, for he was very tired, he stayed.

"EAST NORTHFIELD, July 9th, 1897.

"MY DEAR MR. BARD:

". . . I stay over, much to my surprise, to take the Training Class at the Young Women's Christian Association Conference. Girls thick about here now and not a man to be seen."

"EAST NORTHFIELD, July 9th, 1897.

"DEAREST MOTHER:

"I'm out under a tree enjoying the cool breeze, for the day is as hot as one cares to endure. The girls are here in force and your young son is a stranger in a strange land. . . . I'll tell you better how I like it after a day or so of it. . . . My time I guess will be well filled up and there'll not be much time for letter writing. . . . I'll try to get home by July 25, to stay until the first of September. Am well and happy. Much love to all, especially to thee, mother dear."

"EAST NORTHFIELD, July 11, 1897.

"MY DEAR MOTHER:

". . . I am having a delightful time. Could not be, or would not be resting half so much at home. My class is quite large, about 150 I guess, Mr. B. being the only one of the male line present. I have but the one hour a day of teaching. That with the time in getting ready keeps me from getting rusty.

"The halls are quiet before ten and as breakfast does not come until seven-thirty I manage quite well with my sleep. I go to very few meetings, none except the platform meetings and Round Top, and I expect to cut a few of them. The conference is one day longer than ours, the last session being Monday night instead of Sunday, held over to keep the girls from breaking the Sabbath by packing their trunks. I have a good deal of fun at meals if they begin to compare the two conferences. . . . I have had a delightful Sabbath, one in which the Lord of the day has been very near. . . . God keep thee, little mother, in the hollow of His hand. . . .

"P. S.—July 12. All goes well. I have enjoyed my work so much, the little I have had of it. The girls do very faithful work and as my class grows larger I feel more and more the great privilege God has given me. We had such a good session to-day. The Holy Spirit opened the Book up so wonderfully. I must close now."

TO A FRIEND

"July 13, '97.

"Please be much in prayer that I may be kept from anything that would displease Him. I enjoyed our conference more than any I have ever attended. . . . I find I am to appear on the platform and have a little say to-night so I think I had better be off alone with Him for a little while. One thing more; dear old Parson Studd is to be here for the last three days. God is wonderfully good to me. I am so full of longing to be like my Master and I have been so unlike Him, so selfish. I pray that He may forgive me and help me to live a life for Him. Please pray for me. May God keep and bless thee."

"E. NORTHFIELD, July 18th, '98.

"MY DEAR LITTLE MOTHER:

"Another beautiful Sabbath has come and thy boy looks back upon the best week of all his life. We have had wonderful times: the platform meetings were not very strong and that made us all the more dependent upon God. I have never known anything like these last days. My class has been so large and the girls so different in their needs, lots of them not being even professed Christians, some Unitarians, etc., that they were in no shape for personal work. I let the Master lead the class and through it He led

many to Himself. It has been a great joy and privilege during these afternoons to see some of the strongest girls of Vassar, Smith, etc., led to know Jesus Christ as Saviour and Lord. My days have been so full of personal interviews I have had no time for letter writing. I have cut a good many meetings for my own sake, and because I had no time to myself unless I did. Studd was to have reached us last night, but failed to arrive. Expect him this A. M. God has been so wonderfully good to me during these days, I cannot thank Him enough for keeping me over here. . . .

"Just in from dinner at Mr. Moody's with the dear old Parson; he is just the same and it made me very happy to be with him.

"I have had some very sad interviews with girls this afternoon, and I am going down to have a little time for prayer with Studd.

"Good-bye little mother, I am very full of joy and peace. May He keep thee and all the loved ones.

"Lovingly thy son,

"HUGH MCA. BEAVER."

TO A FRIEND

"E. NORTHFIELD, MASS., July 20, 1897.

"We have had a great time here and I'm mighty sorry to pack up and leave. The Training Class did not do much toward training for personal work, but God used it so that they were made hungry for souls. . . . Take a good rest and may the Lord of peace Himself grant you peace at all times and all ways."

That a new freedom and joy of service had come to Hugh his letters indicate, but they only

faintly suggest the anointing of the Spirit of God that came upon him at this Conference and made his work there the opening of the portals of the Kingdom of Heaven to many college women. What he did is related in part in the following account by one of the students from Smith College who was in his class:

"The members of the Young Women's Conference at Northfield, in July, 1897, count it one of the greatest privileges of their lives to have known Hugh Beaver. To have known him in what he felt to be the greatest service God had ever given him to perform, in what those who love him realize now was the crowning preparation for the higher service beyond, is to have received into one's life an abiding source of spiritual power. To know him there was to know Jesus Christ as He is seldom revealed in any human life. No influence could be compared with his in those days at Northfield for beauty or for power. That influence flowed out into the Conference through three main channels, of which the first to be mentioned is the morning Bible Class.

"This met for an hour each morning, and was called a training class for personal work. It was indeed such a training, because full of the spirit of love without which personal work is valueless. But no plan of technical preparation was followed. For the first two sessions a little pamphlet on personal work was used, and some attempt was made to discuss methods. There was power present even then. Still it was limited power, confined within lines that man's hand had drawn. Many of the young women before him not only had never brought any one to Jesus

Christ, but had never really come to Him themselves. In the realization of this, and the knowledge that a discussion of methods would be useless when the motives for soul-winning did not exist, he laid aside any scheme for the class which he might have had. From that moment the fire of the Holy Ghost seemed to fall upon him.

"One cannot describe his plan of carrying on this class, for the power of it lay in the fact that he himself had no plan. Often when the hour was over he would say, 'Do you know, I didn't intend to say what I did this morning. He just swept all my plans out of sight.' Truly they were not the words of men that he spoke to us there. Sometimes he would stand with hands outstretched and head thrown back, his face all radiant with the glory he was soon to share speaking of the love of God in Jesus Christ, of the beauty of a Christ-filled life. And the message was as sweet and tender as the words of Jesus must have been to the weary disciples when He called them apart to rest with Him when the day's work was done. Or again, with tightly-clasped hands, and tear-filled eyes, he would lean forward, speaking words whose fire burned home to every listening heart.

"Greatly as God used him in those morning hours it was in his talks with individuals that his greatest work was done. Some restless, hungry-hearted girls saw in his face the peace which had before been to them nothing but a name. Some who had been fighting doubts in their college life felt in him a triumphant faith which knew no question. All recognized in his strong, buoyant young personality 'the life more abundant' for which all yearned. So they came to him. And through the long hours of the

afternoon, in quiet talks on the hillside, he led many of them, one by one, out 'into the marvellous light.' The fire which through him the Holy Spirit kindled in scores of hearts in those summer days, is burning in many colleges now.

"Truly the work in the Bible Class was great, this individual work was greater still, but the greatest work which he did at Northfield, and the source of all the rest, was his work in prayer. The surest way to judge the spiritual life of any man is not in his preaching but in his prayers. No one, to whom has ever been granted the privilege of hearing Hugh Beaver pray, can doubt the reality and the beauty of his relations with his Lord. The prayers which he offered in the Bible Class and from the Auditorium platform, are among the deepest memories of the Northfield conference.

"Yet not of these, but of his secret communion with God does one think in speaking of his work in prayer. More than any other force did his prayer life shape the development of that Conference. Back of the speakers, as they addressed the audiences, stood the power of his prayer. The secret of the wonderful hours which he spent among men lay in the hours which he spent alone with God. For it was his custom, at the beginning of each day to spend not minutes, but hours in prayer—in the quiet of his room, or out on the hillside under the pines. Often as the days went by, he spoke of that week at Northfield as the happiest of his life. And in the next breath the reason followed—'I have never had so much time alone with the Lord before.'

"This communion with God was the habit of his life. Strong and vital as was his hold on this life of ours, he lived in constant touch with things unseen.

He spoke of them always as simply and as naturally as of anything in this visible world. For him the appearing of our Lord Jesus Christ was an ever-present thought, an illuminating hope. Truly he lived 'as seeing Him who is invisible,' and was thus prepared for that 'face to face' vision for which he yearned with all the ardor of his loving heart."

In a small memorandum book Hugh wrote down after returning to Bellefonte the outlines of his talks to his class after abandoning the small printed pamphlet. They consist of the merest summary of catch words, such as "Monday, July 12th, Importance of Personal Work; Dr. Gordon; Sir Launfal; Billy Moore; Toby. Tuesday, July 13th, Incentives; Princeton; Indian Training Class Case; Indif. S——; Jer. iii. 36. Meaning to me. July 14th, No class. July 15, Qualifications; Huntingdon; Negro; Myers' Paul; Tom Coon; M——. July 16, Hindrances. . . . July 17, Following up; Peter; Arizona; Conwell. July 19, Last lesson; Open doored to God; C——; Dream of Dutch; 'Coming'; W. & J. S——."

One member of the class preserved these fragmentary but fuller notes of his free, familiar talk:

On Monday, the opening morning, in speaking of his own beginning in personal work, Mr. Beaver said:

"I had never done any personal work before. I had only addressed some meetings. I met an old railroad engineer near the car tracks in Altoona. The latter only knew of me as having tried to do some little work for Christ in addressing meetings. The old engineer asked me if I found it 'hard to feed the sheep'? I had to admit that I did not know whether I fed them much, and that I found it much more difficult to feed them *singly*.

"The old engineer said the necessity for it had been forced on him as follows: at one time he was very much overcome with the necessity of doing something to help on Christ's cause, and resolved that he would never let a day pass, without speaking a direct word for Jesus. He found it much easier to speak to strangers, than to his home acquaintances and friends who knew his past life. Therefore when his engine would run into a station at the other end of the line, he would go across the yard, and speak to some stranger on the subject. He had two firemen who went out with him on alternate days, but found it very difficult to speak to them. One of them was called 'Tim.' One morning the feeling came over him so strongly that he must speak to Tim that he resolved that he would do so. He came down to the yard at about four A. M., and found Tim just firing up. He found his courage oozing out so fast, that he just started in at the middle, and broke out 'Tim, don't you think that it is about time for you to come out and give yourself to Jesus?' Tim said, 'That is what my mother down at the house has been praying for these last twelve years. I left her praying for it just now as I left the house. I intend to do so some time, but not just yet, and I wish you would not speak to me about it again.'

'Well,' he said, 'if that is so, I will not speak to you again about it, unless God impresses it upon me very strongly to do so.

"'A week after that I pulled out one morning with the other fireman, (Tim being on the preceding section of the train that morning), and rounding a curve, on the straight run ahead, I saw, by the light of the moon which was shining, something dark on the track, and tried to stop the train the best I could. We ran by it, and I went back with the fireman to the obstruction, and found by the side of the track the body of a man, which the other train had run over, with just a spark of life left, which I saw was Tim. He opened his eyes and looked up in my face and said, very distinctly "It's too late, it's too late," and then the little spark of life flickered out.'

"'My brother, God spare you ever having to bear the thought of some one in your life to whom you might have spoken, and to whom you speak too late.' Often," said Mr. Beaver, "when in doubt about speaking to some one, the scene of the old engineer and the dying fireman whispering, 'It's too late, it's too late,' would come before my eyes.

"In my senior year in college, a man who stood high in his class, one of the strongest men in his class, one whom I respected, touched me on the arm one day, and asked me if I would come to his room as he wanted to speak to me. There he said that he had long wanted to speak to me about himself. He confessed himself a slave to a demon which had almost overpowered him. Time and again during that conversation, he brought his clenched fist down upon the table, saying 'Beaver, be practical, eternity is hanging in the balance, and I fear that it is too late.'"

At a subsequent meeting of the class, Mr. Beaver

spoke of two Princeton students, one an intellectual giant in his class, the other an average man (a pygmy comparatively), and the latter said, "O, what a power you would be if exerted for the cause of Christ." This was all he said, and he thought he was mighty plucky to say as much as that.

Twenty years later this giant, in his work in a little town, told how it was he came to Christ, and he said it was through that speech.

* * * * * *

"Ambassador Bayard was criticised here for some of his speeches in England because they were not in close touch with the home government. Let us try and keep in close touch with the home government."

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In speaking of the Indian School at Carlisle, Mr. Beaver said that the Bible Class for Personal Work came in one by one at four o'clock in the morning, and sixteen Indians always came to it. He asked the leader how it was that they all came so regularly. "O," said he, "I always go around about half-past three and call to each one in his tent, Fellows, be up and about the Father's business." "Let us too be up and about our Father's business."

The case under discussion this morning was one of a young woman who at one time had been a professing Christian and assisted in Christian work, but had become utterly indifferent to the entire thing. In dealing with it Mr. Beaver said, "Some verses have had such an influence on my own life and I have used them so frequently that I do not feel like repeating them," and then called for verses which

members of the class would use in such a case. After a number of these had been given, Mr. Beaver then said: "The question in this case is whether she had ever really been converted and ever known the joy of Christian work," and he then gave John x. 28, "And I give unto them eternal life, and they shall never perish; neither shall any man pluck them out of my hand"; John vii. 17, "If a man will do His will he shall know of the doctrine, whether it be of God or whether I speak of myself," and Mark viii. 36, "For what shall it profit a man if he should gain the whole world and lose his own soul?"

In Boston, one not a Christian stayed to an inquiry meeting by request of a friend. God's love was presented to her by one of those in the room. At the close of the conversation, though not a word had been spoken on the subject, she said, "I don't care what you say, I don't believe in eternal punishment." The one speaking with her rather lost his temper, and said, "Well, I can't help what you believe; I KNOW that if you go out from here without accepting Christ, and if you reject that love, 'the wrath of God abideth on you.'" Early next morning, before he was up, she came to his house to say that she had not slept all night and that she could not let the day pass without peace.

The lesson on Friday was on hindrances to personal work. Mr. Beaver said: "If each of us will ask the Holy Spirit to show us what it is in our life keeping us from service, He will show it to us. It may not be a sin at all. One man had an impediment in his speech and he couldn't work. He asked God to remove the impediment. The impediment is gone, and last year he led 100 men to Christ. Jesus said: 'If I be lifted up, I will draw all men unto

Me.' If we realize that it is not we who are to draw them, but it is only by holding up Christ that we are to work, this may aid us."

He then mentioned conceit, and said: "Can you imagine the Pharisee trying to lead that poor publican who needed help so much?" He said that at Princeton an average player said to the pitcher, the captain of the nine, a magnetic man, "I am a mighty poor Christian myself, but you would be a so much better one." The latter just broke down right there.

Under love of ease he said: "This stands in the way of most."

"In men's Bible classes I have asked them to say what stood in the way of their coming to Christ, and they replied, 'Gambling and other sins in the lives of professing Christians.'"

In regard to touching the lives of those nearest and dearest to us, he said: "It is more difficult to speak to those who know that our lives have inconsistencies and failings in them. At one of my classes, after speaking of this subject, a white-haired woman came forward at the close of the class, with tears in her eyes, and said that she had lost both sons, and both had died before she spoke to them.

"Are we willing to touch them?

"Never since He left the earth has He revived His work except by some human being, and if we were willing we might be that one."

In speaking of the consciousness of an inconsistent life, he mentioned the case of one girl (among others) who was unwilling to come to Christ because of inconsistencies in the lives of inconsistent Christians.

"I am very sure that any one who loves Jesus Christ will draw men to Him. I look back at my college days and know I did very, very poorly, and yet,

after two years there a college man came to me and said he wanted to speak to me. I look back with sorrow at those days for I was in sin. So even if there is only a little of Christ in us it will draw men."

In speaking of being too polite to speak to others about their private matters, he cited a verse from Ezekiel: "If thou warn the wicked of his way, to turn from it; if he do not turn from his way he shall die in his iniquity; but thou hast delivered thy soul" (Ezekiel xxxiii. 9); and also the verse from Acts, "There is none other name under Heaven given among men whereby we must be saved" (Acts iv. 12).

"*When we realize what it means to go down without Christ, will we not speak?*"

"If you say to me, 'I have not seen any one who is hungry,' I reply, 'Then your eyes have not been opened; they are all about you.'"

"What is the hindrance? Our unwillingness to put our lives in His,—to live the abiding life in Christ. (This is the secret of Mr. Studd's life and power.)"

"Perhaps it is one little chamber of the heart kept back. In such a case God says, 'If you cannot trust Me with all, do not trust Me at all.' Never since Calvary has He forced His way into that chamber and overpowered any man's will."

His last talk to his class was more carefully reported and was printed at the time in *Northfield Echoes* with a few introductory words:

"Northfield was the last scene of Hugh Beaver's active service in the body, and those days were, as he said just before his departure, his 'happiest days on earth.' His joy was the joy of one on fire with love for

souls, and who sees those with whom he has been striving come, one after another, into the light and liberty of the gospel. In God's hands Hugh Beaver was the means of bringing hundreds of young women at Northfield into closer touch with God and into more consecrated and zealous devotion to His service. The daily morning Bible class for the study of motives and methods for personal work will ever be memorable to the 150 young women who attended them as hours of rich personal blessing, when all hearts were fired with a new desire to live Christ among men and to bring others to know Him. In one of the morning hours Mr. Beaver said: 'If we represent Jesus Christ in our lives people will come to us to ask us about it. If in these morning hours we come into communion with Christ, our lives are going to bear the impress of His character, and not by what we say but by our lives will people be drawn to Him.' And again: 'When we love those about us with the love that led Christ to die for us, we can speak to them about Him. If we long to do this work God will teach us how. People all about us are hungry for the peace that passeth understanding.'

"None of the members of the Bible class will ever forget the earnestness, the simplicity and entire unconsciousness of self which characterized the leader. He was in the hands of the Lord and He spoke through him mightly.

"MR. BEAVER'S LAST HOUR WITH HIS CLASS.

"Speaking on the importance of the study of God's Word, and of communion with Him, Mr. Beaver said:

"'One of the great influences on my life has been through the railroad men. I remember one poor fellow in our town whose life was wretchedly bad; I

can't think of any man that I have ever met whom it was so hard to like. One day in the end of a baggage car he told me that one time, under conviction of sin, he had gotten up in a meeting and asked the people to pray for him. The minister hadn't noticed him standing there and hadn't paid any attention to him; he went back the next day, but wasn't touched a bit by the sermon, and came to believe that the Spirit had ceased to strive with him. On this day, utterly miserable, he went up into this baggage car and got down on his knees and began to talk to God. He said that when his mother was on earth he had heard her say something about "peace that passeth understanding," and then it just swept over his life. Sometimes as I would sit down by that man he would put his arm around me and say: "I just had such a sweet message from the Lord this morning. I don't know how it is with you college people, or how you get along without feeding on the Word, but I know for Frank Crossley that unless he gets a good grip on the Lord he will go down." I am perfectly sure that unless we get a grip on the Word of God during these summer months the peace of God is going to leave us. The nurse of full-grown souls is solitude, and it is when the Master takes us apart a little while to rest, and we get the clearest vision of His face, that we go out able to carry on His work in the way He wants us to carry it on. If that is what is standing between you and Him, have you decided that you are going to put time into the study of His Word? Some morning you won't feel a bit like it. I tell you, my sister, when you feel least like praying, you need to pray the most. May He lead us to that place, where, trusting Him day by day, we shall learn to know the King in His beauty.

"'Some day God is going to ask us to give account of our stewardship and for all these marvellous days we have had here. He is going to ask us some day: "What use have you made of that talent which I gave you? Oh, I gave you a mighty privilege in bringing you to Northfield. Did you go down to the valley and lift men up to Me?"

"'May God forbid that any of us in the eventide of our lives, when the sun is going down for the last time, and we are coming back from the harvest field at His command, when we hear that last call, "Come home," should have to go empty-handed. May He so fill us with that life that we have been pleading for, may His love so take possession of us, that we will go out to bring in the sheaves. "Be ye also ready, for in an hour that ye think not, the Son of Man cometh."

"'It may be in the evening,
When the work of the day is done,
And you have time to sit in the twilight
And watch the sinking sun,
While the long bright day dies slowly
Over the sea,
And the hour grows quiet and holy
With thoughts of Me.
While you hear the village children
Passing along the street,
Among those thronging footsteps
May come the sound of *My* feet.
Therefore I tell you, Watch
By the light of the evening star,
When the room is growing dusky
As the clouds afar;
Let the door be on the latch
In your home,
For it may be through the gloaming
I will come.'

"'Perhaps it is not intended that we should have very many days down here. Let us realize that He has left us here that we might make use of them.

"'If you will pardon a very personal allusion that comes to me now—I do not feel much like telling it. I do not believe in dreams, but in my college days there was a man whom they called one of the hardest cases in college, and one day I met him during a week of prayer going through the halls, and I said, "Dutch, come into the meeting," and Dutch turned on me and he was surprised, and I coaxed him and I prayed silently, and finally Dutch went in. When I got up to speak that evening I saw him in the rear of the room, broken down by the power of God, in tears, and that day, just as clear as an audible voice, the words came to me, "Go and speak to Dutchy," but I said not a word to him. The next night he came of his own accord, and I said, "I will speak to him." As I went out a man put his arm around me and said, "I believe God will give you Dutchy to-night; speak to him," but I did not.

"'After that I dreamed that the time came when God said, 'You will not walk again on earth." I remember how I said good-bye to the nearest on earth. I wasn't very sad; I was glad I was going. I remember the only thing that touched me was my younger brother crying, and then I went home. I remember the Master came to meet me, and He said: "Do you remember back in the old State how I asked you to ask Dutchy to come to God? and do you remember how you slighted me and said you couldn't?" The Lord said, "Do you want to go back to bring him?" Then I said, "Yes, God," and I went back on earth to bring Dutchy to Him. It seemed to me

that I couldn't bring him, I tried so hard, but he is coming now.

"'Oh, in the name of Jesus Christ, in the name of our King, may we be true in our lives to Him; and during these summer months may we live so close to Him that His own life seen in us shall draw men to Him. I pray that God may use every one of you to His glory.'"

Some other brief words of his to his class were printed subsequently as a little leaflet for the young women:

"But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image, from glory to glory, even as by the Lord the Spirit." 2 Cor. iii. 18.

"And they that turn many to righteousness," shall shine "as the stars forever and ever." Dan. xii. 3.

Mr. Beaver's life while here exemplified the first—his life now the second. May this record of his last and most loving messages which he gave to us at Northfield bring each one of us closer to the Master "whom he now sees face to face."

* * * * * *

"I pray God to make you a power, a tremendous power for Him—not half but all for Christ—give yourselves to Christ now and the rest will be easy. For He says in 2 Cor. xii. 9, 'My grace is sufficient for thee, for My power is made perfect in weakness.'"

Qualifications for power we find in John xv. 7. "If ye abide in Me, and My words abide in you, ye shall ask what ye will and it shall be done unto you."

John xiii. 35. "By this shall all men know that ye are My disciples, if ye have love one to another."

John xiv. 26. "The Comforter, even the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring to your remembrance all that I have said unto you."

John xvi. 13, 14. "Howbeit, when He the Spirit of truth is come, He shall guide you into all truth: for He shall not speak from Himself; but what things soever He shall hear, these shall He speak: and He shall declare unto you the things that are to come. He shall glorify Me; for He shall take of Mine, and shall declare it unto you."

"Seekest thou great things for thyself, seek them not"—"Seek ye first the Kingdom of God and His righteousness." Matt. vi. 33.

"My prayer for you all is, that you may so come to know Him that the great joy of your lives may be the use of your talents in His service. 'Not my own, my time, my talent, freely all to Christ I bring, to be used in joyful service in the honor of the King.'"

"Make me willing, dear Lord, to be counted a fool for Thy sake."

"It is easy enough to make man think we are good, that we are living a gloriously consecrated life, but Father, we want to be such a power that Thou wilt think we are good and canst say, 'Well done.'"

2 Tim. ii. 15. "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."

"I want more than I can ever express that you should realize that we pass this way but once, that what is done for Christ must be done now. Oh! may you never live to have any one say it is too late."

"Father, we would just draw close to Thee. Draw

nigh to God and He will draw nigh to thee." James iv. 8.

"Jesus Christ is able to save and to keep. Know Christ."

"The Lord is at hand. In nothing be anxious; but in everything by prayer and supplications with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." Phil. iv. 6, 7.

Isa. xlii. 16, The Lord's "I will." "And I will bring the blind by a way they know not; in paths that they know not will I lead them: I will make darkness light before them; and crooked places straight. These things will I do, and I will not forsake them."

Isa. xii. 2, Our "I will." "I will trust and not be afraid."

"O Father, gather Thy little ones together that they may come apart and rest awhile with Thee, safe in Thy arms."

In the midst of all his earnest spiritual work he was still full of playfulness and of kindly little thought for the comfort of others. He insisted on carrying a chair each evening for one of the older women to use at the open air meeting under the pines on the little hill called Round Top which looked out over the Connecticut valley with the silver thread of the river in its bosom and the Green Mountains to the west growing dusky and solemn under the setting sun. He was full of little courtesies to the young women,

and the most knightly attentions, which were yet devoid of all assuming or distance and were most sunny and sincere. He made a little covenant with two of them to see how much they could learn about prayer in a year, with the understanding that they would meet and report at the year's end. He was constantly expressing his appreciation of the "jolly" promises given to Christians, though he only spoke of them so to those whom he knew would not misunderstand. To some of the girls over-anxious about their friends who were outside of the fullest privilege he quoted Philippians iv. 6, adding, "But you know I don't mean that the Lord doesn't want us to agonize for souls." He suggested to some of the girls that they should give a larger place to others than themselves in their prayers, and they noticed that that was his own practice. The leader of one of the college glee clubs who came into his class and saw the radiance of his face said as she went out, "I wish I could see a light like that in my brother's face." When told of this remark he laughed and said that it was a good thing that no one could monopolize it. The light of a divine joy played over his life and mellowed as his life deepened and drew to its early close.

"His face, his manner, and above all, his prayers," writes one member of his class, "showed that he lived with God. And yet I think I have never seen

a Christian worker who had such a whole-souled interest in people and things around him. Doubtless the one was the cause of the other. . . . He was an indefatigable worker. . . . He had the greatest desire to make every one realize God's tenderness and yearning for them. He told us this story one morning to make us see more clearly God's great and unceasing love. 'During the Civil War a man went all through the Union army searching for his son and constantly calling, "John Thompson, your father wants you." Finally he found him very ill, in a hospital, and took him home. Our Father is searching everywhere for us because He wants to bring us to Himself.' One thing about Mr. Beaver's class particularly impressed me: the hymn that he invariably chose at the beginning of the hour was 'More love to Thee, O Christ!' I think there was not one meeting of his class at which we did not sing that hymn. It seemed so strange that any one who lived so near to Christ should feel such need of more love and closer fellowship. I suppose, though, that it is those who are nearest who long most to come even nearer."

The conference closed on Monday, July 19th. His words at the farewell meeting were preserved with a brief introduction in the *Northfield Echoes:*

"But Hugh Beaver's earnestness was not manifested in the classroom alone. Hours were spent in personal conversation with those who were seeking light and power. His eagerness that God's power should be felt in the Conference knew no bounds. He prayed with-

out ceasing; he sought to have the subjects presented at the platform meetings which would be most calculated to stir the hearts of the young women with greater love for Christ and for souls. Communion with God seemed to be as natural to him as conversation with men, and more constant. As a result, of course, his humility was ever evident. He could not be induced to make a platform address, and he only consented to say a few words on the closing evening of the Conference because Mr. Moody said, 'Well, I'll not speak if you don't.' Another marked characteristic of Mr. Beaver was his power in public prayer. He talked to God as simply, and directly, and earnestly as though he were seeking a desired blessing from an earthly father, and carried those whose prayers he voiced right into the very presence of God.

"We close with a report of Mr. Beaver's last words at a Northfield gathering—his last public utterance on earth, and a message which, a week later, was obeyed in a sense that no one imagined at the time.

"A PARTING MESSAGE

"'I have no speech to make, but I want to tell you of a little incident in my own life yesterday. I had had a great many personal interviews, some of them somewhat sad. I felt a bit weary—it is the end of a hard year's work—and I went alone with the Lord and talked to Him a little while. Then I just asked the Lord for a message from His Book, and when I opened it—or He opened, I guess—this is the message that He gave me, "Come ye yourselves apart with Me into a desert place and rest awhile." After the twelve had been sent out, and had been doing miracles in the power of God, they came back to

Jesus—I guess they, too, were tired that day—and the Lord said these words to them, "Come ye yourselves apart with Me into a desert place and rest awhile." I think that perhaps, after all, this is what we most need—just to come apart with Him and rest.

"'As I look into your faces, some of them very familiar to me now, I fear that, after all, perhaps the greatest difficulty has been that we have been looking too much at ourselves; we have been seeing too much our own imperfections; we have failed to look up to Him enough.

"'Just now there came into my mind a little incident that happened a little while ago on a railroad train in Pennsylvania. One day I noticed on the seat opposite to me a father who seemed very much concerned about his little son, who was running up and down the aisle. As the train came near a tunnel he called his boy and said, "It is going to be dark very soon." The little fellow looked at the windows and saw the sunshine out there, and then he looked up into his father's face and smiled as though he thought his father didn't mean it, and he kept on playing in the aisle. But by and by, as we came near the mouth of the tunnel, and the mountain loomed up on every side, the little fellow began to work his way along the aisle until he came to where his father sat, and then he climbed on the seat. Then we rushed into the dark tunnel. I waited until we came out into the light and then I saw that the little fellow had his arms tight around the neck of his father and his face was buried on his shoulder. I thought of a home I had just left after a long visit. The Father in heaven had been calling a certain one in that home to come closer to Him, but everything had been bright and that one had not heeded the

call. Then there came a great dark cloud over that home, and a little high chair was put away from the table, and there was an aching void in that one's life. Then, in the shadow of that sorrow, was learned the love of God, the blessedness of being near to Him.

"'Oh, may we not make it necessary that some great cloud should come over our lives before we go apart and rest with Him a little while. Some of us are very weary to-night, physically, and feel that above all things we need rest. Some may be dissatisfied with their own lives. Oh, come apart and rest with Him a little while alone, for never, never can we be transformed into His image by looking into our own life. You remember how Paul puts it, "But we all with unveiled faces reflecting as a mirror the glory of the Lord, are transformed into the same image, from glory to glory." If we are to be like Christ it must be by just coming apart to rest with Him! May we learn that lesson now and not wait until the clouds have come. In the sunshine of His own love let us learn to keep very close to Him! May He help us!'"

This was Hugh's last service of his Master, and it was the most loving and most fruitful service of his short life. When he "slipped awa'" scores of testimonies poured in from women, young and mature as well, to whom he had come with his happy radiance and shown them Jesus. These were some of the letters of the teachers and leaders of the Conference who lived with him in the same house at the Confer-

ence and saw his life in the test of its daily routine:

"He sat next me at meals," wrote one. "It was a pleasure to talk with him—brimming with fun and brightness, showing his sweet, affectionate nature so unmistakably, but beyond everything else so earnest for the souls of those who, for a time, had been committed to his charge. So often, when we asked him to take some part—to do something special in the Conference, in such a matter-of-course way, he would answer: 'I don't know about that; I don't know whether the Lord wants me to do that; I'll see, I'll let you know this afternoon.' I can never tell you what he was to our Conference—to those college girls. I feel sure you are going to hear constantly of some of the blessings he was used to bring to them. His words and teaching were with the power of the Spirit, and the Spirit worked with him in preparing and blessing the souls of those girls. But I know his own prayer life and whole-hearted allegiance to Christ was a living epistle and object lesson as great as any of his words to them. I am mourning his loss, personally, and I can never cease to feel that our Conference has been crowned with a peculiar sacredness by the fact that it was his last public labor of love for his Master. Surely he went home with his hands full of sheaves to lay at that Master's feet."

"His nature was so sweet and wholesome," wrote another, "we grew so fond of him. As we said afterward, it seemed to us that we had known him years instead of weeks.

"Mr. Beaver said after the first few lessons he had to put aside notes and outlines and talk to the hearts

of the girls. His messages, which were so on fire with the spirit of the Lord Jesus Christ, have sunk so deep into their hearts, that it must mean much fruit for the Master during the coming year and years. In his last prayer in his class, he asked, oh! so earnestly, that we might meet in an 'unbroken circle' at the Father's throne. He was so happy in the thought of seeing the Father 'face to face' and, as one of the girls wrote me, I like to think he is now 'asking so much' of the dear Lord Jesus for us."

Another wrote:

"I know that Heaven is just so much richer to us all but the world so much the poorer for the loss of a life which must have been a blessing wherever he went. Now his consecration and sweetness of character must impress itself more deeply as we dwell on it."

Another, a well-known medical missionary, wrote:

"He felt after the Conference that it had been God's will for him to do that work. I wonder if he had a premonition that it really might be one of his great opportunities. He warned us against neglecting such and his sudden death will put the seal upon that lesson to some of us. He was ready to go but how the world will grieve for him! I did not know him well but admired him and loved him for what he was to us all. When we saw him, so young and so attractive, we felt the dangers of his position. He was such a good comrade and so absolutely without self-consciousness or affectation. He was enthusiastically in earnest and filled with the Holy Spirit.

His marvellous influence seemed due but little to his attractive personality. To that winsomeness was added an intangible something that warded off all foolish sentimentality and drew the girls to him, because of the Christ in him. We sometimes wondered how the man in him was not spoiled when nearly the whole Conference sat at his feet. It is clear now. Like his Lord, he was not to be touched, because not yet—but oh! how soon to be—ascended to his Father. What we felt and admired was the radiant likeness which now in His presence satisfies his loving heart. . . . Sometimes I saw his hand tremble and feared he was living at too high a pressure, but after a day or two he was so happy in his conviction that it was God's plan for him and so glad, because it was all right with his mother, that we could not really question his decision. We must trust that it was truly his beloved Master's wish that he should make this his last sweet public service. He lived as seeing one whom we do not always—many of us—see so clearly. I cannot tell you all that he was of strength and steadiness and inspiration in the Conference. The testimony will come and may it help to comfort and make more joyful your hearts."

Yet another wrote:

"It was a magnificent closing service. I wish some of you had been there, for you can never know how clearly and earnestly his voice rang out in resistless pleading for better lives and service, and many were broken in tears. He seemed then so ready for the more abundant, joyous life, that I can only think of him to-day as having stepped over directly into it —almost translated."

This was the impression he made on all. Mr. Delavan L. Pierson, the editor of the *Northfield Echoes*, adds a man's testimony:

"I never knew a fellow of his age to have such a love for souls or to be more blessed in winning them to Christ and bringing them into closer fellowship with Him. His influence here, both in his class and outside of it, was simply wonderful and under God I most heartily believe that it was due to him that the young women's 1897 conference was the most powerful for good of any ever held here. . . .

"Every one that came into contact with Hugh loved him and loved his Master better for what they saw of Christ in Hugh."

And another wrote:

"Very few of us have ever met any one who so beautifully reflected his Master as did he. Standing on the very threshold of Heaven, he paused to give us his last message, full of love and trust in his Saviour, and then in answering the Father's call 'Come home,' he added a strange, new seal to our lives, an inspiration to live more deeply the true Christian life —even as he did."

Mrs. Margaret E. Sangster added her witness and her word of sympathy for Hugh's mother:

"May one who is to you an entire stranger come and sit by your side and mingle her tears with yours, over the loss (to you and the world) of your noble boy. Not a loss to the Master whom he loved and

served, for Hugh Beaver has gone to stand in His presence and there is higher service appointed him there. I spent ten bright July days in Northfield and was a guest at Betsey Moody Cottage where he was also staying. I saw much of him and of his beautiful work, and I have never in my life met a man of his age who more fully gained my respect and admiration. To have had such a son is a crown of rejoicing to a mother. I am grieving for and with you, but I think of the sheaves he has won and the Lord who has welcomed him home, and I cannot but rejoice for one whose course has been so splendid and whose reward has so early been given."

But perhaps none of these could know so well the depth of the work done by the Spirit of God through Hugh as the young women themselves. One of these had given to him on July 16, this note: "I have given it all up—my life for self—all to Christ. I feel a joy beyond words but oh, pray for me that I may not fail, that I may not look back—that I may be strengthened." And this same girl wrote later:

"I went up to Northfield—a delegate from my college to the Young Woman's Christian Association Conference,—a girl whose sole ambition in life was to become known to the world—to become great through herself and for her own glory. I had been a member of the Church since a child and considered myself a Christian, but even my good works were bent to one end—self glory. But there at Northfield it was all changed. There, as I sat in Mr. Beaver's

class—a college man as I am a college woman—who must have known the temptation of personal ambition—and heard him tell of his Christ and of the infinite love of the Father who has for us gifts far above any that we could ask or plan for ourselves—if we only let Him plan for us—I saw it all—the folly and selfishness of my life. As in a vision I saw your son's Christ and He became mine. Now I live for Him and oh! the sweetness and the beauty of this life. I have never known anything like it."

Other members of Hugh's class also saw there the great vision:

"I cannot be thankful enough that the Lord permitted me to know Mr. Beaver and to be in his Personal Workers' Class. I went into it hoping to find why, in my seven years of professedly Christian life, I had not been able to lead a soul to Christ; and the Lord used Mr. Beaver to show me that my own soul was not entirely the Lord's and my life had never been fully surrendered. That hour was the most blessed of my life, when I gave up everything to the Lord."

"I am so thankful that I was permitted to come under the direct influence of such a man as Mr. Beaver. What a blessing he was in the world! Do you remember that among his last words at the last Bible Class meeting were 'Be ye, therefore, ready, for at an hour when ye think not the Son of Man cometh'? Surely no one was more ready than he. I feel as if something had gone out of my life, such a strong impression did he make upon me. Never shall I forget the way he shook hands with me that last night, when

my voice almost failed me as I tried to tell him all that the class had meant."

"There is so much joy about this too. I just want to sing sometimes, when I think of how happy he is, resting with Jesus, and of all the sheaves he was able to bring with him—and then tears come to my eyes as I remember him, so sweet and so strong, so full of the Spirit of Christ. Shall you ever forget how he stood before us at that morning class, his hands reaching out to us, his mouth with its beautiful smile, and the tears in his eyes, pleading with us to work for our Master?"

"I think we must all feel the same about it:—the wonderful help and inspiration his life was to us all, especially so now since he is gone; the joy that we ought to feel that he so soon could come into the presence of the Master whom he so deeply loved and served, and perhaps most of all, what his death has meant. When I first heard that he had gone, the sorrow and sadness of it almost overwhelmed me, but that long since has passed away, and in its place has come the most satisfying peace I ever experienced. The holy memory of his life must be a lifelong inspiration. How much we have to be thankful for that we were allowed to know him so well."

"Another wrote that his life had made her feel as never before something of what Christ's own young manhood might have been and I have felt that too. I certainly never knew any one whose life was so hid in Christ as his. I don't believe I ever fully realized what that meant, until I knew him."

During the months that have passed since this conference closed and Hugh's life ended, the influence he exerted has gone on. Such testimonies as these have come to those who had invited him to do this work at Northfield:

"It would be impossible for me to tell you the wonderful influence that came into my life through Mr. Beaver's Bible class."

"I pray that the hundreds who were blessed by the Holy Spirit through him, may be filled with the same overflowing Spirit that was his."

"It was the spirit of Mr. Beaver's whole life in its absolute consecration and in its passionate devotion to the Master whom he served, more than what he said that has influenced me and has been the greatest inspiration."

"I am more and more thankful every moment for those days at Northfield. I came to know and to see through Mr. Beaver's Bible class, the possibilities of a young consecrated life. What a tremendous power he was."

"It is just a month ago to-day since the Lord Jesus showed us girls at Northfield, in such a wonderful way, His power to answer prayer. Oh, I pray that he may keep us so wholly His own that He can use us in whatever way He will to bring our college girls the blessing they need."

"I have come to realize that the life with Christ of which Mr. Beaver gave us a vision at Northfield is

the only true life. 'Thou shalt keep him in perfect peace whose mind is stayed on Thee.' It is the 'perfect peace' that I have come to want."

"Mr. Beaver's last public messages were to us girls at Northfield. The responsibility seems something tremendous, but we must trust, and may God give each one of His listeners the strength to do His will gladly and with the joy which was Mr. Beaver's. All the chief things I remember of his sayings, were exhortations to watchful, earnest work. My ears ring with 'We pass this way but once; let us pray the Father constantly, "Lest we forget, lest we forget."'"

The belief expressed by Mrs. Dwight L. Moody has been vindicated:

"I believe that the good that Hugh accomplished in Northfield the last few days he was here will never be fully known in time. His work is still going on, for many lives we feel sure were impressed by contact with him and his death does not bring his work to a close. His words are still ringing in the ears of many and the happy, earnest face still speaks of the fullness of blessing that his Master had given to *him* and that he urged so many young people to receive."

X

"THE FAIR, SWEET MORN AWAKES"

"He confessed, he says,
Many a dying person, never one
So sweet and true and pure and beautiful,
A good man!"
—Browning, *The Ring and the Book, Caponsacchi.*

"Good-night, sweet prince,
And flights of angels sing thee to thy rest."
—Shakespeare, *Hamlet, Act V., Scene II.*

"I REMEMBER," said one of the workers at the Young Women's Conference, "and indeed have thought of it several times since, a remark he made to me just before he left Northfield. I had said that I did hope that he would soon be well and strong again and would be none the worse for attending our conference. He replied, 'Well, I shall never be sorry that I stayed. It is the best conference I ever attended and, if my work is ended, I am ready to go!'"

Very happy and very weary Hugh came home from Northfield to Bellefonte. "I was so tired after reaching home that I left all my mail go for a few days," he wrote to Mr. Bard on July 27th, but he offered to go to Harrisburg to discuss the question of the right man as his successor. As

soon as he was settled at home he took up his morning Bible studies, having procured a new book in which to write the results of his study. Only three studies were written in this new book. The first on Monday, July 26, was upon John i. 1–18, and closes with the prayer, "We thank Thee, Father, that though we cannot understand the doctrine of the Trinity we have received Thy Son and know by the witness of Thy Spirit that we *are* sons of Thine." The second study was on the following morning on Luke's Gospel and closes with this prayer, "Father, we thank Thee for a Gospel that gives us full knowledge of the certainty of these blessed truths (of Christ's life). Grant that they may have a greater place in our lives and that He who is the Way and the Truth may become more and more to us through the study of His life. In His Name we ask it. Amen." The last study was on July 28th, on the Two Genealogies. The last words written in the book are the closing prayer of this study, "We rejoice, our Father, that though men may stumble over the line of descent of Jesus Christ, we know Him to be Thy Son and in and through Him we have eternal life. Help us to live more fully in His life, hid with Him in Thee. We have great boldness for we come asking it In His Name. Amen."

The fragrance of another life lay on Hugh these

days. The mercy of Immanuel was expanding to an ocean fullness before him and his eyes looked away with a new wistfulness to the land that is afar off and to the King in His beauty. One of his closest friends recalls some of his ways and of the thoughts he expressed during this last week:

"He said over to me time and again, '*I am* changed.' 'I know my sins have been forgiven, and things that have been a temptation and terrible weakness in my life have all gone.' I asked him if he thought they could return after he had recovered from the present influence of the conferences—his answer was a decided '*No.* I never expect them to return, I am changed.'

"On our last drive together he had been telling me of the work and classes at Northfield and of a number of the personal interviews with troubled souls. With no special reference to the preceding thoughts, he turned to me with such an earnest look and asked me if I thought any one on earth had ever seen the Lord's face while still on earth since the time of the Disciples. In reply to my answer he said with more feeling in his manner and words than I can ever repeat to any one—'*I do*,' and after driving on for quite a distance in silence he added, 'If I ever should see the Lord's face before I die, which I believe I shall, I could never mention it to any one, not even the one I loved best on this earth.' Something in his words, voice and face made me feel that he had had an experience that he could not reveal to any one. Later on during the drive he looked up into Heaven with so much joy in his face and said, 'I do not know

why it is, whether it is because I am tired and worn out or not, but sometimes I feel that it will not be very long before I am with my Master.' And again he told me that often when he prayed he was surprised not to see his Master's face on opening his eyes, he felt so near Him.

"Knowing him as he said I did, better than any one else, I feel it might be helpful to others who are working for the Lord to know that Hugh's life was not free from severe temptations and weaknesses, and that it was only through the grace of our Lord and Hugh's unflinching faith in the cleansing through His blood that he was able to live the beautiful life he did in Christ. His struggles and battles were numerous, hard and not always victorious ones, but as he said from the first of June, 1897, there was a change, and what had seemed to him impossible to conquer had faded out of his life. Just before he left me on that last drive he repeated that little piece of poetry: 'It may be at Morn,' and on looking back over those few days there were so many things he said that have led me to believe that he had a feeling that perhaps he would not be here long. The last words he said to me were that he prayed the Lord to keep me until we met again.

"He told me his Bible reading was another thing to him and that for the moments he had spent in prayer in the last few years he had spent hours in the last few weeks. He spoke of the joy in prayer at Northfield. That for the first time in his life he rejoiced when called upon to pray, for he felt so near his Lord and so full of praise that it was hard for him to be quiet. On his return from Northfield he always endeavored to be alone at twilight for a short time with his Master."

Hugh had come home from Northfield more weary than he thought. He did not make any complaint, but in a few days appendicitis developed, of which as was afterward learned, he had had unheeded premonitions. It ran its course very rapidly, and he suffered greatly but with the same joyful cheeriness which had marked all his life. He felt that it was the end drawing near and his thoughts were of his mother and the grief his death would be to her. He told some of his dearest girl friends, "If I go home before mother does you must go to her and comfort her all you can." The day before the last he said to his father, "If I am to go home this time I hope it will be soon. I would love to go, but I am afraid it will be too hard for dear little mother." He strove in every way to prevent the sight of his suffering from paining others. It was not necessary to strive long. His disease ran its course so swiftly that in spite of the most distinguished medical care and attention the end came on August 2, and he slipped away out of our bondage into God's liberty, out of our darkness into His marvellous light. So Sir Galahad found at last the Holy Grail.

Among the first messages that came was a telegram from Northfield from Mr. Moody: "All Northfield greatly moved. His influence touched every one. Only Eternity will reveal all the good

he did." On the same day on which Hugh's body was laid away for its rest at Bellefonte a memorial service was held at Northfield. Mr. Moody spoke, as one who was present[1] wrote:

"With all the love and pathos of a father and said he had known no other such young man, and that no other visitors to Northfield had left such impressions here as Hugh and Professor Drummond."

Mrs. Moody wrote out Mr. Moody's simple words:

"Seldom has a young man crossed my path who made such an impression on me as Hugh Beaver.

"With his earnest spirit, he had such a grasp of Bible truths that I felt I would like to secure his aid at Mt. Hermon School, in teaching the Bible, but when I spoke to him of it he felt he could not do it.

"Frequently during the Young Women's Convention, where he conducted one of the Bible classes, he came to me and asked if I would not preach on certain topics, as he thought that I would answer some of the difficulties that had risen in the minds of some of the students and that they had brought up, as he had talked and prayed with them. When I preached on these subjects that he was so anxious about, I could see that he was there, perhaps in a back seat, but his bowed head as I spoke assured me that he was praying that the message might go home, and do its work.

"I tried to get Mr. Beaver to stay over to the next Convention, but he said he must get home and see

[1] The Rev. Teunis S. Hamlin, D. D., of Washington.

his mother who was not well. I could urge no longer and we said good-bye! Little did I think that in ten days I should receive a telegram telling me of Hugh Beaver's death, or that he had gone to his reward.

"I felt we could ill afford to lose such a young man when the need is so urgent now for such. I cannot understand it, except that the Lord had another place of higher service for him and so called him. May his mantle fall on thousands!"

The Rev. Dr. R. A. Torrey spoke as follows:

"I. Hugh Beaver made a deeper impression upon me than any other young man that I ever met. That which impressed me most of all was his absorbing and consuming love for souls. Whenever I was to speak at the Conferences, he would come to me beforehand and ask what my subject was, and when I told him he would say to me, in an earnest and almost distressed way, 'Are you not going to tell them, sometime, how to win souls to Christ?' Time and again I heard, in one way and another, of his going here and there and spending hours trying to lead some one to Christ.

"The second thing about him that impressed me was his remarkable gift of prayer. One night I heard him offer, in this building, a prayer that moved me and helped me as very few prayers ever have.

"The third thing that impressed me was his rare humility. He always tried to keep in the background. It was with difficulty that he could be prevailed upon to speak or pray. On one occasion I was very anxious that he should lead in prayer before I spoke. He insisted that this one or that one could

do it so much better than he, and only consented, finally, because I would have no one but him.

"II. There is one more thought that I wish to give you to-day. Hugh Beaver is not dead. 'Jesus Christ hath abolished death and hath brought life and immortality to light through the Gospel.' What we call death is simply a departure to be with Christ, which is very far better. Our brother has completed his work and entered into rest early, but, to-day, he has entered into a life far more abundant and glorious than he knew here among men."

And then the service closed with the hymn Hugh had used so constantly at Northfield:

"More love to Thee, O Christ,
More love to Thee!
Hear Thou the prayer I make
On bended knee;
This is my earnest plea
More love, O Christ, to Thee,
More love to Thee.

"Once earthly joy I craved,
Sought peace and rest;
Now Thee alone I seek
Give what is best:
This all my prayer shall be
More love, O Christ to Thee,
More love to Thee!

"Let sorrow do its work
Send grief and pain;
Sweet are Thy messengers
Sweet their refrain,
When they can sing with me,
More love, O Christ, to Thee,
More love to Thee.

"The Fair, Sweet Morn Awakes"

"Then shall my latest breath
Whisper Thy praise;
This be the parting cry
My heart shall raise,
This still its prayer shall be
More love, O Christ, to Thee,
More love to Thee."

At the funeral service in Bellefonte, Hugh's pastor, the Rev. William Laurie, D. D., recalled some of the characteristics of the sweet life that had grown suddenly full and glorious:

"And the one that is just gone, how he has been honored here! Hardly seven years since he professed his faith in Christ. I remember as yesterday, when I received him here into the Church. Eleventh of October, if I remember, 1890. And how much he has done in that time! Naturally we all know what he was, and I hardly need to tell you. Manly—was he not that? You never could think he would do a mean, unmanly thing. Energetic—he was so full of it that he simply wore himself out. He did not take the measure of his own strength, when he was to work for God and for man. Conscientious—another one of the characteristics as clearly marked as the others. What is right? What is wrong? What *ought* I to do? and the *ought* controlled. And then with a wide, kindly, loving heart, going out and out; taking in all that needed him, all that could be reached. And he was so thoughtful of others. In these days of sickness he would not have his mother see the pain, when it would wring his heart and write itself on his face. And, when he approached people in his own kind way, there was a whole-heartedness about him that won hearts. The congregation here

to-day tells the story of hearts that were won. The Lord Jesus gave the usual, when He said, 'A prophet is not without honor, save in his own country and his own house,' but this is one of the exceptions. One of the hardest places a man can speak in, is the church in which he grew up; but, when Hugh Beaver was to speak in his own church, many would gather; everybody was drawn; he was loved and honored in his own home, in his own church, in his own community, and we see it here to-day. And he was a ready speaker. Not what the world would say eloquent. It was a different kind of eloquence—eloquent, and yet not. It was an eloquence that never thought about eloquence; it was an eloquence that had something to say and spoke it right to the heart and never thought about itself—never thought about how it would affect him, but how to reach hearts. Living so near to Christ as he surely did, there was a marvellous spiritual power. In old days they used to call it unction; it was a something that somehow touched the old and touched the young. Little boys in this community I have been told, since he was taken, would say, 'If Hugh Beaver is to speak at the Christian Endeavor every Sabbath, I want to go every time and take a front seat.'. The children were touched. They felt the power; and what was it? It was the spiritual power of a good man, a consecrated man. Another thing about his speaking was good sense. Sometimes you hear people making fine speeches, but they spoil it with something that is unwise. I have heard him many a time and I never heard him use an extravagant expression. It was always marked by good sense. It was also always direct. It was from the heart; and it was to the heart.

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"In one of the last weeks of his life, let me give you a few sentences that he wrote to a friend. He seemed to be ripening for the home in the heavens. Near the close of the Young Women's Conference, he writes, 'Another beautiful Sabbath has come and I look back upon the best week of all my life.' What a thing to write! He did not know that it was about the last week. 'We have had wonderful times.' He did not know that he was in the vestibule of heaven. 'Unfavorable circumstances made me all the more dependent upon God.' There is where his power lay. Dependence upon God! Feeling that he was nothing; that he could do nothing; that all he could be was God's instrument to do whatever He wanted, and he was ready to be that. Another sentence. 'I have never known anything like these last days.' No, he never did, but he knows something now far more wonderful. Never known anything like that! What a privilege it was for those that were with him in these last days, when the saint was nearly fit for the home. He goes on, 'My class has been so large and the girls so different in their needs that I hardly knew how to deal with them, so I just left the Master to lead the class and through it He led many to Himself.' Nothing about himself. The Master was doing everything. He was only the tool and his Master the hand that wielded it; His was all the glory. In one of these last days a mother came to him and said, 'Mr. Beaver, I want you to talk to my daughter. She is not in the kingdom yet; I want you to talk to her.' 'Oh,' he said, 'I cannot do that; I never force a conversation on that subject. If she would like to see me, I would be glad to talk with her.' When the mother insisted he said, 'Do you believe in prayer?' and, when she answered, yes, he said,

'Well, let us pray about it, and I will go to the hotel and wait on the porch; if God wants me to meet her, she will come to me there.' He went there and he hardly reached the place till the young lady came up to him and said, 'I want to have a personal talk with you.' Then and there she found the Saviour. After the meetings closed, people would insist on talking with him about their spiritual difficulties, until, as he wrote, 'I have had to cut a good many meetings for my own sake and because I had no time to myself, unless I did.'"

Mr. S. M. Bard, the general secretary of the Young Men's Christian Associations in Pennsylvania, whom Hugh had been wont to call "General," because to him he made his reports and from him received his directions, spoke for the young men of the state.

"The keen edge of this affliction strikes so deeply into my own heart, that I had much rather sit silent with you, with tear-stained face, than to speak—and yet, if word of mine will bring one whit of glory to his Lord, I gladly unite my voice with these others over our dear departed friend.

"It has been my privilege during the two years just past to see more of Hugh's life perhaps than any of you save his own kin. You of Bellefonte knew his life in this community, how he knew *all* alike and had as genuine a greeting for the smallest school urchin, as for the men of his own circle, if he knew any circle that did not include *all*.

"In the field of work to which he was called of God, the College work of our State, his life was

centred. He lived only for others. A burning zeal to bring glory to his Lord characterized all his work. I cannot begin to tell you what I know of his influence with the great student body of our State. His visit to each institution was like a benediction, and at his going, he left behind *always*, the Christian student filled with new zeal for service, and *very frequently*, others, who through his efforts, for the first time acknowledged Jesus as Lord.

"The very last letter in from the college field, one received just a few days ago, bore one of the brightest testimonials concerning a recent visit made them by Hugh. It was from a member of the faculty who spoke of the great power of this young life—no not of *his* life—but of the Holy Ghost who ruled it, and manifested himself in power, as Hugh touched the students of that institution. He was as *intense*, as he was enthusiastic, and usually carried with him to the end of his purpose those with whom he mingled. Thus he could easily lead to Northfield, student delegations double those of any other State in the Union.

"We who knew him well, were impressed with his ability to adapt himself to men of *all* classes. It was hardly adaptation. He seemed naturally to *be* of the class with whom he mingled. 'Made all things to all men that I might by all means save some.'

"What a chasm seems to lie between the student and the railroad man! When Hugh was with students he was one of them in rollicking college song, in intelligent discussion, in the room prayer group, in Gospel meeting, or in personal work with his arm over the shoulder of his fellow student, as he pointed out to him the way of Life.

"With railroad men he was one of them; his smile as joyous as theirs; his hand clasp, as the

man's who twists the brake; his voice as loud as theirs in 'When the roll is called up yonder, I'll be there'; his prayer as fervent and deep-pleading as theirs; so that they had grown to look upon him and love him as one of their own. Only to-day a railroad man assured me that Hugh never seemed more at home than with railroad men. One of the trials in our work was to write 'We cannot let him come' in answer to appeals from the Railroad Associations for Hugh's services in their Gospel meetings.

"But the power of our brother's life was not and could not be confined within the limits even of our great Commonwealth. I read from a letter at hand from Mr. Richard C. Morse, General Secretary of the International Committee of the Young Men's Christian Association. 'How can I ever tell you the inexpressible pain and shock of that dreadful telegram. I cannot fully realize the awfulness of the bereavement it conveys. It seems as if I had never realized how Hugh had entered into my life, and thoughts concerning the best welfare of our work—the great work of the Young Men's Christian Association of America. What a beautifully lovely life it has been, with the clear shining of his Master's face in it all—a reflection of the King in His beauty, of the One altogether lovely.'

"And now in closing—you have thought him gone—not so. He lives and will live on and on and the power and influence of his young life will widen and deepen as the days go by, and his absence in the body ceases to be noticed. But I sorrow with you that we shall no more see his almost always smiling face, hear his voice, or feel his hand clasp.

"His time of service here was very brief; less by a full year than his Master's before him. But we are

so glad for even that brief stewardship. Had it been our privilege to choose for him, could we have conceived a walk so full of opportunity, so endless in its influences, whose every step brought him in touch with those who have gone, or are to go out from these great centres of education to mingle in every one of life's callings, multiplying *indefinitely* the good wrought in their own lives by our brother Hugh?

"The crown was quickly won, but its luster shall be 'As the stars forever and ever.'"

And the Rev. Charles Wood, D. D., of Philadelphia, a friend of young men, suggested some of the lessons from Hugh's life to each other young man.

"It was the glory of our friend who has gone from us, not that he believed in Heaven, for we all believe that, but that he gave his whole life to bringing Heaven down to this earth,—in trying to make men see that the kingdom of God is very near us. It needs only a step and we shall find ourselves in it. How much he did you have heard already to-day. Telegrams have come from the Northfield Conference on the one side and the Carlisle Indian School on the other, and messages from a great multitude of hearts. It is my privilege to read you just a sentence or two from the letter of one who shared with Dr. Laurie the privilege of being his pastor. He speaks at length of the beauty of this life, and he says at the close: 'Yours is the blessed hope of reunion. Life is more solemn; death is less repulsive; Heaven is nearer; the Divine promises are more personal; the Lord Jesus is more real than ever before.'

"This town of yours is a better town to live in. This world of ours is a better world to live in, because Hugh Beaver was here for twenty-four years. A shorter ministry it was said than that of his Master, but, as some one else has said, 'he went like his Master in the full flush of his strong manhood.' We cannot but surmise as to the future. We cannot but think of our loss, when we pause for a moment to contemplate what he might have done, had the little more than one-score years lengthened themselves out into the three-score years and ten. In twenty years more he might have been as famous as that Scotch Professor who was laid in his grave only a little while ago amid the tears of all the English speaking students of the world. Who can put a limit to what such a man, with such gifts and, thank God! with such consecration, might have done?

"His theology was as simple as that of the great Dr. Alexander of Princeton who said on his dying bed: 'All my theological knowledge can be summed up in one word, Jesus.' And all the philosophy of Hugh Beaver's life was to do what he believed this Jesus wished him to do; and all the hope of his life was that by every truth he uttered and by every act he did he might make his Master seem more beautiful to his fellow men. The whole tone of his life was totally alien from that of the mediæval saints. He had no longing for the cell, no wish to spend his days in prayer from which there was to be no outcome. He went out into the world. He mingled with men. He was a man, like his Master, amongst them. He was just as full of eagerness as they were for all their sports and for all their recreations, he was a little more eager than they were for study and for prayer.

"He came with a rich and abundant and overflowing message of life. It was what he had to talk about. He himself was the best illustration of it and the young men—as you have heard to-day—whether the young men of the schools or the young men of the shops, with their tense life—they could not but listen to such a message as that. There is no mystery about it. It was simply the power of a man possessed with the life of God.

"And he came with a message of joy as well as a message of life. Young men don't care for dirges and they don't care for moans but they love to sing the song of him who triumphs and that was always the message of Hugh Beaver's words and of his life: 'This is the victory which overcometh the world—our faith in Jesus Christ, our Lord.' Ah! many a man through long years yet to come shall be lured by the heavenly hope that he may be as good a man as Hugh Beaver.

"Those last weeks that he spent here on earth were spent just as he would have wished them. In that New England village that was very dear to his heart, in an atmosphere all alive with faith and hope and zeal and love, he sat at the feet of the Teacher who was dear to him, and he himself was permitted to teach many, some of whom had not yet learned to love his Master; and, as with generous hand he broke to them the bread of life, his own soul was fed. 'Never again,' he said, 'Never again, shall I be the man I was.' He saw that there was a high plane still above him that he had begun to press with his feet. And then the home coming. Only a few days here. Every morning of every day spent in studying the life of Jesus Christ. That he might use it, you say, in the work that he was called to? Ah! that he

might use it in the upbuilding of his own soul. I am permitted to read two of the prayers that he wrote at the close of these daily studies. This one was written last Tuesday on the opening verses of our Lord's life in the Gospel of Luke: 'We thank Thee for a Gospel that brings good tidings to the outcast, that gives us full knowledge of the certainty of these blessed truths. Grant that it may have a greater place in our lives and that He who is the way and the truth may become more and more to us through the study of His life.' And here are the last words in all probability that he ever wrote. Last Wednesday at the close of that morning's study (he was taken ill you know on Wednesday night after prayer-meeting): 'We rejoice,' he says, 'we rejoice, our Father, that we know Him to be Thy Son, and in and through Him we have eternal life. Help us to live more fully in His life, hid with Him in Thee. We have great boldness, because we ask it "In His Name."' Already he was climbing the heights, and suddenly there broke upon his vision the gates of pearl and the streets of gold.

"Oh happy Home! oh happy children there!
Oh blissful mansions of our Father's House!
Oh walks surpassing Eden for delight!
There are the harvests reaped—once sown in tears—
There is the rest by ministry enhanced;
Crowns, amaranthan crowns of victory;
The voice of harpers harping on their harps;
The crystal river of the spirit's joy;
The bridal palace of the Prince of Peace;
The Holiest of Holies—God is there,"

and he is there.

"To us Christians here to-day, I am sure that the message that comes from Hugh Beaver's life is like a

trumpet call. Let us close up the ranks. Let us press more earnestly on; let us strive to be as devoted, as whole-hearted as he was. And to you, his townsmen of Bellefonte, to you, strong young men—strong some of you in your appetites and your evil desires—to you who stand just on the threshold of the Christian life but never yet have entered, surely you cannot close your ears to this voice that comes ringing across the ages, that beats upon your ears and upon your hearts, 'Let this Christ be your Christ. Follow this man whom you revere and whom you love, as he followed Christ.'"

Frederick Denison Maurice points out in the Gospel of Luke the enlarging circles of the influence of Jesus,—household, family, Nazareth, Galilee, the whole nation, the world. A true and normal life should develop ever thus and can scarcely be worthy of wider influence if not true to the opportunities of the smaller sphere. Hugh Beaver did not leap into a public influence over strangers without commanding the loving confidence of those closest to him who knew him best. He made himself the joy of his own home, and he was loved nowhere more than in his own town, one of whose leading lawyers with a wise and discerning estimate of values in character and service spoke of him in a memorial service as "our most distinguished citizen." On the day of his funeral a stranger asked a man at the railway station the way to General Beaver's

house. "Oh!" said the man, his hat off and tears running down his face, "you have come to Hugh's funeral. He led me to Christ." Another shabby and sometimes ill-doing man exclaimed, "No matter what I've been, no matter what I am, Hugh Beaver was never yet ashamed to put his arm in mine and walk down the street with me." And the *Democratic Watchman,* one of the local papers said on the week of his funeral:

"Hugh McAllister Beaver, unselfish as a child, honest as a boy, intrepid as a youth, noble as a man, lives to-day only in the memory of those who loved and revered him. His short life, so full of joyfulness and eager efforts for his Master's cause, must indeed have been cherished in heaven, since it was left for mortals to profit by so small a portion of it.

"No stone-cut epitaph need there be to speak to men of that sweet, pure life; that daily manifestation of full communion with Christ that made him the ever tender, frank, fearless soul; the light-hearted leader in all manly pastimes, the son whose only thought was loving duty. The world *is* better that Hugh Beaver has lived in it. Let it profit by the precious heritage his passing has left."

The Secretary of the Young Men's Christian Association of Bellefonte, Mr. F. H. Cota, bears testimony to his earnest, fresh, winning help there:

"His first active Christian work was in the Bellefonte Association, during a week of special meetings for

young men, in February, 1894. His special forte at that time was in getting men to attend the meeting. There was a magnetism about him, that impelled men to go with him to the meeting. Some personal work was done which resulted in men accepting Christ. At the close of the week's meetings, which was on Sabbath afternoon, his first public testimony was given. We do not recall the exact words used, but there seemed to be a deep joy in his soul, because so many men had accepted Christ; that he also made a deeper consecration of himself to the Master. From that time his life was one of continual growth in Christ. It is something remarkable, the influence and power he had over the young men in his home town; not so much the better class, who always regarded him as an upright Christian young man; but also the poorer class or workingmen. He seemed to be drawn toward them, and they toward him. Whenever it was announced that he was to conduct the men's meeting, there would always be a large attendance, and the simple talk and prayer was often the means of bringing men to decide for Christ. His efforts were not confined to inside work, but upon the street he was ever on the lookout to help some one. On one occasion, (it was at night) his attention was drawn toward a crowd of men; and learning that two young men were fighting, he broke through the crowd, separated the men, and took one away with him. Many remarked on the courage he showed in doing such an act; and commended him for the same. He was a favorite with the little boys on the street; always giving them a kind word and pleasant smile.

"Upon one occasion he was asked to contribute to Christian work, when his reply was, 'I must first find

out what the Lord wants me to give.' It is known that he responded very liberally for the object specified in the request. This little act made a deep impression upon a number of young men who knew of the circumstance. It showed that in all his gifts to Christian work he made it a subject of prayer."

In his own town he just won his way in his merry, helpful fashion into every heart that was open. An older woman writes in illustration of his knightly, considerate friendship:

"As a boy I did not see much of him, but in some unconscious way we grew to be very fast friends, and the memories connected with the friendship and confidence of such a young man are very tender and precious to one in older life. As they come thronging into the mind it is hard, so very hard to realize that the springing step, the bright eye, the lovely smile and warm grasp of the hand are to come no more, and the heart aches as the thought rises that the vacant place cannot be filled, for such friendships as that between Hugh and myself are rare. He came and went so freely in our home that it seems it must surely be he is only away for a little while soon to come again. Often he would leave a group of young people for a quiet talk with me, telling of his beloved work, doubts and difficulties as to plans for the future, etc. Then that last coming, how vividly it is before me, his running in on the way home from the train, his face radiant as he told of the glorious work at Northfield—who could think there were only a few more days we might have him with us, only a few more days for the dear boy to work on earth for

his beloved Lord. Most gladly and lovingly do I bear testimony to this lovely life here among us who knew and loved him well. Surely the influence of that life only eternity can unfold. As to incidents showing characteristics and peculiarities, I feel at a loss. That of the clock shows his delight to tease, not sparing his older friends. The clock was not the big one on the stair, but a smaller one with a shrill piercing stroke. Something had gone wrong with the striking part and it was not to be wound on that side. This Hugh had found out and the result was that as I lay awake one night in the 'wee sma' hours' I counted over one hundred strokes; the hope was it would soon run itself out. This spirit of boyish fun mingled with true manly Christian life was peculiarly attractive. Some lines of James Whitcomb Riley's seem to me just to describe my feeling to him now:

"'I cannot say, and I will not say,
That he is dead, he is just away.

"'With a cheery smile, and a wave of the hand
He has wandered into an unknown land

"'And left us dreaming how very fair
It needs must be since he lingers there.

"'And you, oh you who the wildest yearn
For the old time step and the glad return

"'Think of him faring on, as dear
For the love of There as the love of Here.'"

And a poorer boy whose love Hugh had won wrote modestly:

"I did not know Hugh as intimately as many of his friends did, yet the influence he exerted on my life would be hard to estimate. His daily life and his talks in Y. M. C. A. and Endeavor have helped me many times to live nearer to Christ. It seems to me that while those nearest him were helped the most, yet his greatest glory will be that no one ever came in contact with him without being better for it."

To these may be added the testimony of Hugh's pastor in Harrisburg, the Rev. Dr. George S. Chambers:

"What a strange Providence it is. 'His sun has gone down while it is day.' A life full of beautiful promise has ended its earthly course, and begun its heavenly fruition. But it was more than a life of promise. By God's grace it had become a life of achievement and realization. Hugh was an illustration of a young manhood beautified, ennobled and made grandly useful by consecration to the living and loving Lord. In an age of ambitious manhood, when so many are seeking the success of wealth and station, he exemplified the ambitions of the Christian as these reached after likeness to Jesus Christ and service for Him in work for young men. Hugh had special qualifications for this service. Gentleness and strength were united in him. A winsomeness of manner which was free from all that was artificial and impressed the beholder with its simple naturalness, his unaffected piety which never degenerated into cant, his knowledge and love of God's Word, his sympathy with young men as one of them—all contributed to his attractiveness and usefulness as a servant of Jesus Christ. . . .

"Our Heavenly Father has many purposes to fulfill in such an event. These will be revealed as the years pass by, but already this lesson shines out brightly and beautifully that there is nothing in this world more attractive and useful than a consecrated young manhood."

Having been faithful in less God gave him opportunities for more, and his influence reached out through the whole extent of his dearly loved state. As the wise and loving pastor of a college-town church writes:

"He was enthroned in the regard and affection of thousands and thousands of God's dear people, old and young, and especially in our beloved Commonwealth. His record is exceptional in its power and his character a rare one in its beauty and symmetry and sincerity.

"2d Kings, iv. 9. 'I perceive that this is an *holy man of God* that passeth by us continually.' These words define his character, his influence and his method of testimony and service.

"'An holy man of God.' 'I perceive'—(This woman was reading off from her own mind and heart the impression which was made upon her)—'which passeth by us continually,' the daily life, going and coming, day by day—on and on.

"This was *Hugh McAllister Beaver*."

After his death Captain Pratt telegraphed in behalf of the Indians in the Carlisle school, that they had counselled together and must express their deepest sympathy in a sorrow which was

theirs as much as it was the sorrow of Hugh's own. And from students of the University of Pennsylvania, Lafayette, Dickinson and other colleges and from presidents of the state's largest Normal Schools and others came these testimonies:

"A sweet, lovable boy, my heart went out to him at once. Too much cannot be said about him, but I simply want to say that I *loved* him and that is what a man does not often say of another. He was a blessing to every college man with whom he came in contact—a striking illustration of the power of a magnetic personality, when filled with the Spirit of God. Our Association felt his influence as did my own life. Although several years his senior, I looked up to him, and his life was an example and inspiration whose influence will always remain."

"He was an inspiration to me; and his life, although he was much younger than I, had a vast influence over mine, leading me to be more thoughtful and sincere in my devotion to the principles of righteousness and truth. . . . I remember as well as if it had been to-day the last time I heard his voice in our Y. M. C. A. room as he stood before a company of young men pleading for them to devote their lives to God—his face full of intense love for the fellows, his eyes filled with tears of affection. He was influential in changing the course of many lives."

"His pure, good life made me desire to be like the Christ whom he so desired to honor. Since our

first meeting I have been a better man for knowing him."

"When I came to Lafayette the name of Hugh Beaver was a synonym for the ideal Christian college man. The college men of Pennsylvania had become deeply attached to his pure, Christlike life."

"I will never forget his address to the students, so direct and so full of earnestness. The Holy Spirit was certainly with him, else he could never have spoken as he did, for it seemed as though there was something more than human looking out from his eyes as he spoke on 'Enduring Hardships for Christ.'"

"It is but a few weeks since the school here enjoyed an address by him on Sunday evening, and it made a very deep impression. One of our teachers said afterward that he thought it was the most impressive address he had ever heard. He won a warm place in the hearts of those who coöperated with him here. His was a spirit ready to enter upon the higher life. 'His works do follow him.'"

An agnostic student, who was sure that he could not be sure of the things which Hugh knew, wrote of being sure of one thing, that he "really loved" Hugh.

It would be wrong to suppose that there was anything weak or yielding about Hugh because so many spoke of loving him. He had the most positive convictions on politics, on all public questions and most of all regarding the foundation principles of Christianity. He was not

acquainted with systematic theology but he was working out his own opinions from the impulse, not of desire for intellectual satisfaction, but of a passion for souls like His who hungered for them and who made it His meat and drink to win them. Hugh won men's love by the strength of his love for them and interest in them and in all that is wholesome and true. He was a member of the League of American Wheelmen and the Pennsylvania Division, in session at the time of his death, made earnest recognition of its loss.

How firmly he laid hold on all classes of men in the Commonwealth of Pennsylvania was shown by the brief memorial service at the State Convention of the Y. M. C. A. after his death. Mr. Charles E. Hurlburt, who was conducting the meeting, said:

"I know of no life—in the twelve years that it pleased the Lord to keep me in the organized work of the Young Men's Christian Association, in the four different cities where I worked, or the many others that I visited—I know of no life that exemplified so rarely the words of the hymn that we have been singing, as that of Hugh Beaver. I lived across the street from him for two years. I saw him in the college, I saw him when he came home for the vacation seasons. And while many of us thought that we needed rest, and that he needed rest, he seemed to find it in doing the will of his Father. There was no great duty about it for him. It was the natural thing of his life. We walked along the

street, going to the Gospel meeting on Sunday afternoons, and it was not an uncommon thing to see him run across the street and take by the hand some poor fellow, in his working clothes, and talking with him with all the enthusiasm and earnestness of an old friend, walk him up to the meeting and sit down beside him. I shall never forget the Presidents' Conference at State College, when Mr. Mott was leading the meeting, and one of the men on the football team sat near the front. Hugh sat beside him; and while the Gospel message was being presented, Hugh just kept tapping, tapping on his hand, until the fellow rose and said: 'I want to be a Christian.' And then Hugh, manly fellow as you and I know him to have been, burst into tears, for he had been praying for months that this fellow might know Christ—the longings of a life that was doing, from day to day, what God wanted him to do—his mind, his thought centred in 'What would Jesus do now?' and doing that thing as the natural work of his life.

"You know the power of that life. You who are college men know how he couldn't come to the college without stirring in your hearts a great desire to be like Christ. And you said of him, as it is recorded of Enoch, 'He walked with God.' He, like Moses, lived and 'endured as seeing Him who is invisible.' Jesus Christ was real to him, because he surrendered the things in his life that would hide the face of his Lord, and turned them aside, in order that Christ might be the greatest reality of his life."

ANOTHER DELEGATE:

"I want to speak of the love that the railroad men had for Hugh Beaver. He didn't belong to the college men. He was too big a man to belong

to any set of men. He belonged to every man who knew him. A short time before he died, he did some work among the D. L. and W. men, and those who knew him learned to love him with a very sincere affection indeed. He had the gentleness of a woman and the strength of a strong man combined. And I want to say that, never in the life of any man have I felt the Christ-life breathed out as I did in the life of Hugh Beaver."

DELEGATE:

"Many of us who attended the Convention at Erie, a little while ago, will not forget Hugh Beaver. I shall never forget how, coming down over the Philadelphia and Erie, I happened to start that good old hymn, 'Where He leads me, I will follow,' and several times coming down the road, he would say, 'Start that hymn again.' I don't think he wanted to sing it just because of the peculiar sweetness of the tune, but because he wanted that to be the keynote of his life—'Where He leads me, I will follow.'"

DELEGATE:

"I shall not forget that same trip and that same picture. Whenever a station was called, and delegates were getting off the train, Hugh would have us get out and sing, 'God be with you till we meet again.' And he didn't just sing it, but he would have the delegates stand around and put their hands on one another's shoulders, and sing, with the one who was to leave in the centre, 'God be with you till we meet again.' I learned many lessons from him, and one of them was this: To feel that I am doing the Master's will when I am trying to do something for some one else."

DELEGATE:

"He wrote to a sick friend of mine, 'I tell you what it is my brother, I sometimes think, when our friends are passing to the Homeland, I'm a little homesick to be there too.' It was this that filled the life of our beloved brother, Hugh Beaver—full of love for men and love to God. He was so filled with Christ that to be on earth was a great thing, but to be in Heaven was more natural. God called him."

DELEGATE:

"I don't suppose there is a man here that has had the close relations with Hugh Beaver that it has been my privilege to have in the four years before his death. He spent his vacations at home, principally, and every afternoon he used to come around to the Association Room, and say, 'Cota, let's take a walk.' And so it has been day after day. We would go into the country, four or five miles, and it did seem as if it was like the two disciples on their way to Emmaus, and Jesus was with us. His life, men, has been a great benediction and blessing to me in my work for young men."

DELEGATE:

"I just want to say that the shadow of sorrow fell very heavily on Lincoln when we heard of the death of this our beloved brother. I remember well his last visit to us, and many were the lessons that were stamped upon my heart, that shall never be forgotten. But the greatest lesson taught me by his life is that in this man I have seen the possibility of a young man living the Christlike life. And as I looked at that text on the wall, I was impressed how true it was of his life,—'They that turn many to

righteousness shall shine as the stars forever,' and if anybody did this, this man did."

MR. BARD:

"I should like to say very many things about Hugh's life had we the time. Some of you have called him 'the boy'; others 'the young man'; 'the young fellow,' 'the man,' 'Beaver,'—various terms that show your familiarity with him, and your conception of his life. He was but a boy; he was only twenty-four years of age when the Lord called him to his reward; but in the two years that he gave himself definitely to Christian work, he wrought marvels through the power that was in him, not of himself. Your testimony is proof of that which was true of him to a remarkable degree. He was a railroader, or college man, or a soldier with the boys in camp, or a civilian with the boys in the Association. That was a peculiar gift that Hugh had. He could be 'all things to all men,' that he might 'by all means save some.' That was one secret of his peculiar power; his prayer life was another. Hugh didn't go to his knees or have to take any particular attitude in prayer; it was as natural for him to talk with God standing, or sitting, or reclining, or kneeling, or lying down, or in any position, as it would be for you to converse with your dearest friend. It was very apparent that his life was a life of constant contact with his dear Lord. Mr. Moody asked him to come to Mount Hermon as one of the teachers in his school—a very flattering offer. Some one raised the question of his fitness for the place, his extreme youth and inexperience being against him. Mr. Moody is said to have replied: 'A man who can pray like Hugh Beaver can do anything.' Isn't it true, fellows, that

as we have turned our gaze toward Hugh's life this morning, that our vision has really focused beyond him, upon Jesus Christ? And shall we not learn this lesson from his life: That we should so live that men, as they look upon our lives, shall, after all, have their visions converge and focus beyond us, upon the Son of God, who gave Himself to die, that we and the lost men about us might live?"

A judge wrote from the western part of the state, "We all loved Hugh. He was such a noble young man. He had a strong, active mind and brave heart. He was honest, frank, manly and kind, and his death leaves the world and mankind poorer." And an editor wrote from the eastern end of the state, "We loved him as a son and admired him as a man and Christian. He always shed sunshine." A college professor adds, "Without hesitation I repeatedly say that he was the most Christlike character I ever knew intimately. He seemed to live continually in the presence of the divine One and every time it was my honor to come in contact with him, I felt a greater nearness to our Master. . . . One of the last things I remember his saying to me as we returned from a little walk that he took while I studied my Bible lesson was, 'I have just been out with a very dear Friend of mine.' He had sauntered across the campus of our school with his Testament in hand and had

been in prayer." And a paper called *Our Young Men*, published in Pottsville, Pennsylvania, said, "How we shall all miss his outshining face, his clear, intense voice, and the touch of his surrendered life, as we met him from time to time."

It were idle to inquire as to what Hugh Beaver might have accomplished had he been allowed to work on in the world. He did all God had for him to do here. No man can do more. Like his Master he finished the work the Father had given him to do. He not only ended it. He finished it. It was done completely. He could go home to the larger service of the city that lies above the fogs and mists and clouds of earth, where the servants of the King come in but go no more out forever and where they see the King's face and serve Him. As Mr. Wanamaker said of his going, "Great as is the loss of service to the Church and the country, much greater is the blessing that has come to the garnered and glorified life." But after all, there is no loss. As one of the foremost of the younger Christian leaders of our day writes:

"It does not seem possible that he has gone out from among us—and he has not. He will be a more intimately nigh and a more potent factor in our lives than ever. He will live a wonderful life in our colleges next year and in the lives of all who knew him during the years to come. The more I think upon it

the more strongly the reflection takes shape in my mind that from an earthly point of view even (and surely from God's view-point) Hugh's life was a finished life. I mean finished more in the sense of a complete life. It was full-orbed. My life seems like patchwork, when I think of the beautiful symmetry of his. He left just such a spiritual record and influence in his own college as every Christian student will wish to have left, when he catches the perspective of eternity. May God help me to be true to the ideal which his life has left in my memory!"

It has been proposed to erect a building for the uses of the religious life of the students of Lincoln University, an institution for the higher education of young men of the negro race, in Chester County, Pennsylvania, as a memorial to Hugh Beaver. But his lasting memorial is in the hearts and lives of men and women, college men and women, railroad men, soldiers,—all who heard the voice of divine love and saw the beckoning of the divine vision in him. For it was the Christ lifted up in him that drew men to him. What Hugh was, Christ made him. Surely Christ is ready to do the same work in us, and Hugh Beaver's life still invites men to let Christ do in them what He did in him. As a young lawyer writes:

"I want to tell *how much good* Hugh Beaver has done me. Many of the influences, though always impressed on me, have come and abided with me

since he has left us for his greater sphere of usefulness. Life has new phases now, and the great wealth Hugh experienced holds out inducements beyond my former appreciation. It *is* worth seeking after. This thing of being out on the curbstone peering in is most unsatisfactory, especially when you know of the riches within. When I was over in February last, we were talking of the possibilities in view, and I suggested what of prominence and money his circumstances and ability offered him if he turned his attention to professional or business life. He replied in his cheery, happy way—'Mitch, I'm not laying up my treasure here.' My suggestion was inquisitive, though I had no doubt of his delight in his work, and his reply has remained with me to think on ever since."

"Lay not up for yourselves treasures upon the earth," "Seek ye first the Kingdom of God," these words of the Saviour's were favorite verses of Hugh's and they were the principles of his life. He was here to serve, and he served with hearty good cheer. This is the meaning of life.

"What are we set on earth for? Say, to toil;
Nor seek to leave thy tending of the vines
For all the heat o' the day, till it declines,
And death's mild curfew shall from work assoil.
God did anoint thee with his odorous oil,
To wrestle not to reign. . .

* * * * * * *

"So others shall
Take patience, labor, to their heart and hand,
From thy hand, and thy heart, and thy brave cheer."

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